



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

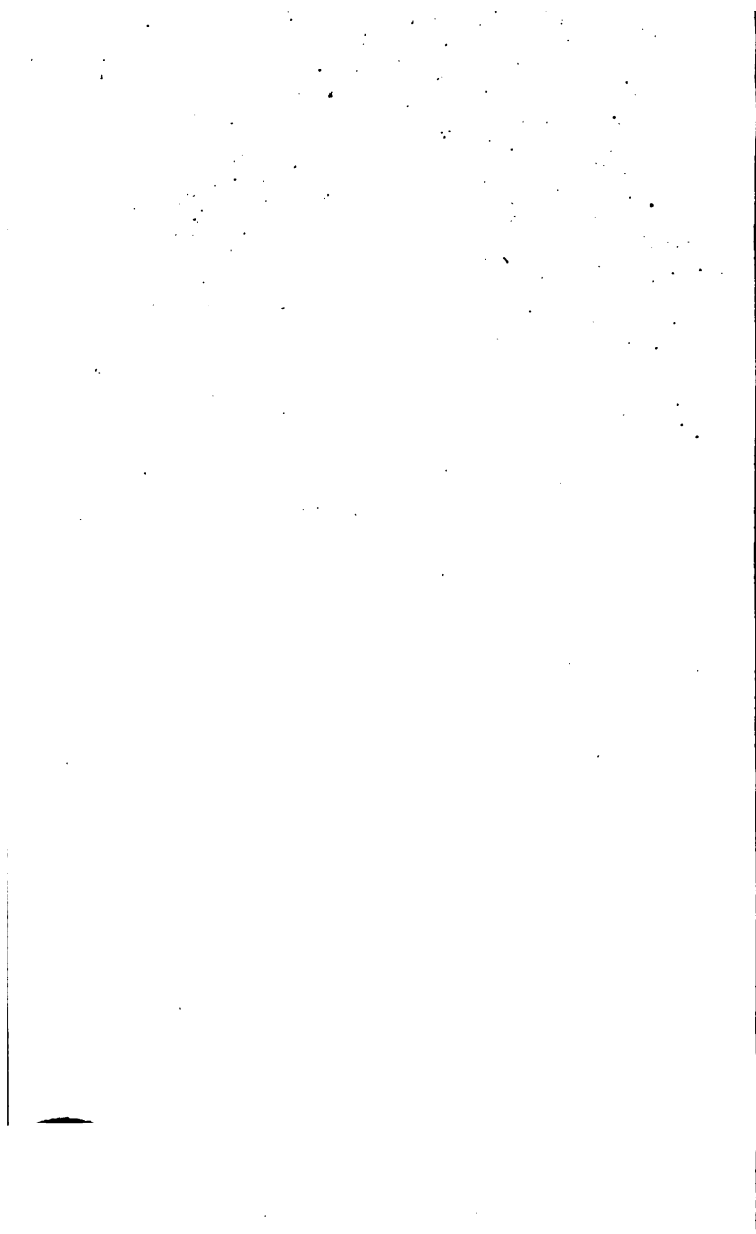
77

The
Gordon Lester Ford
Collection
Presented by his Sons
Worthington Chauncey Ford
and
Paul Leicester Ford
to the
New York Public Library.



AN
C. W. W. E.
L. W.

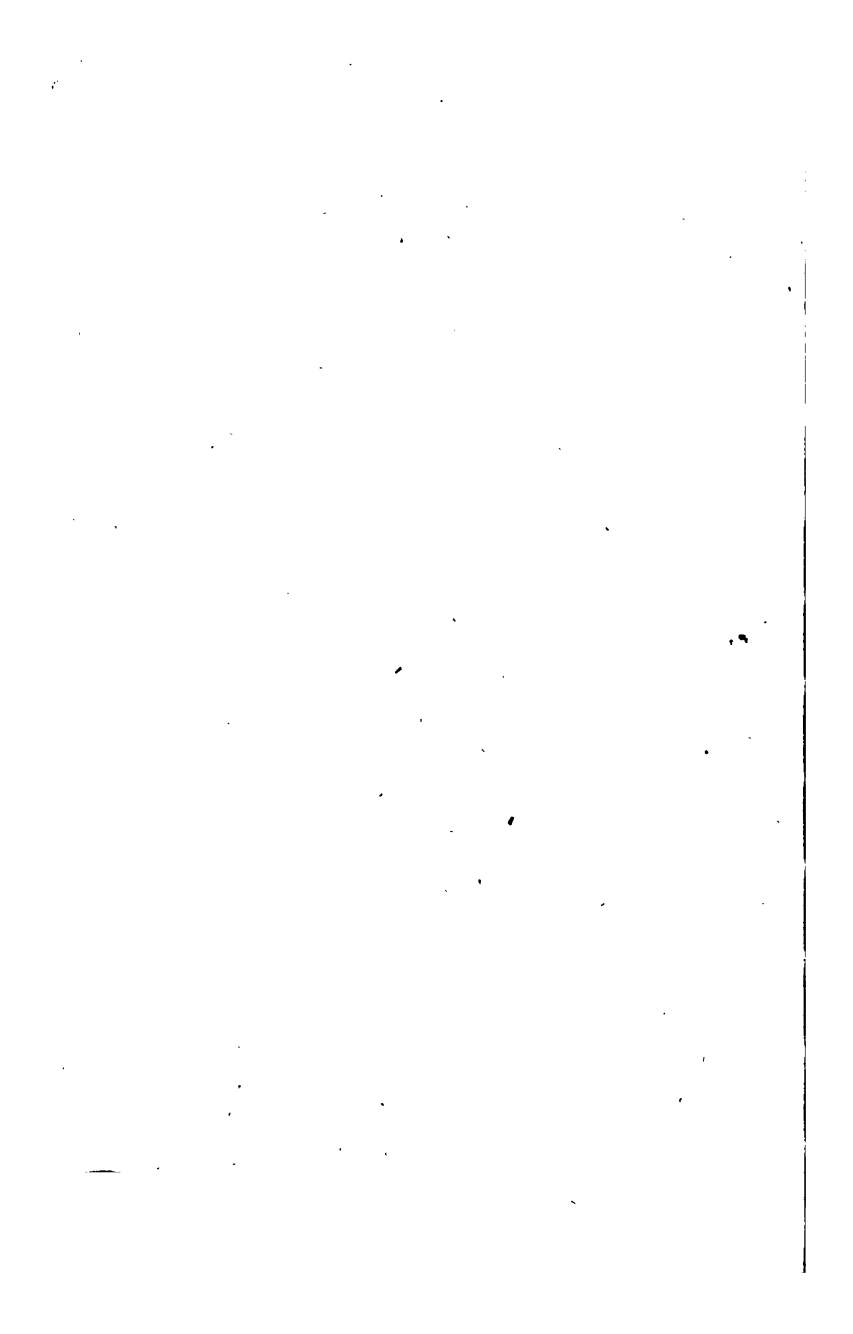




To Mrs. Harper,
from the Author.

Preserve this copy.
Birmingham,
Feb. 1st 1857.

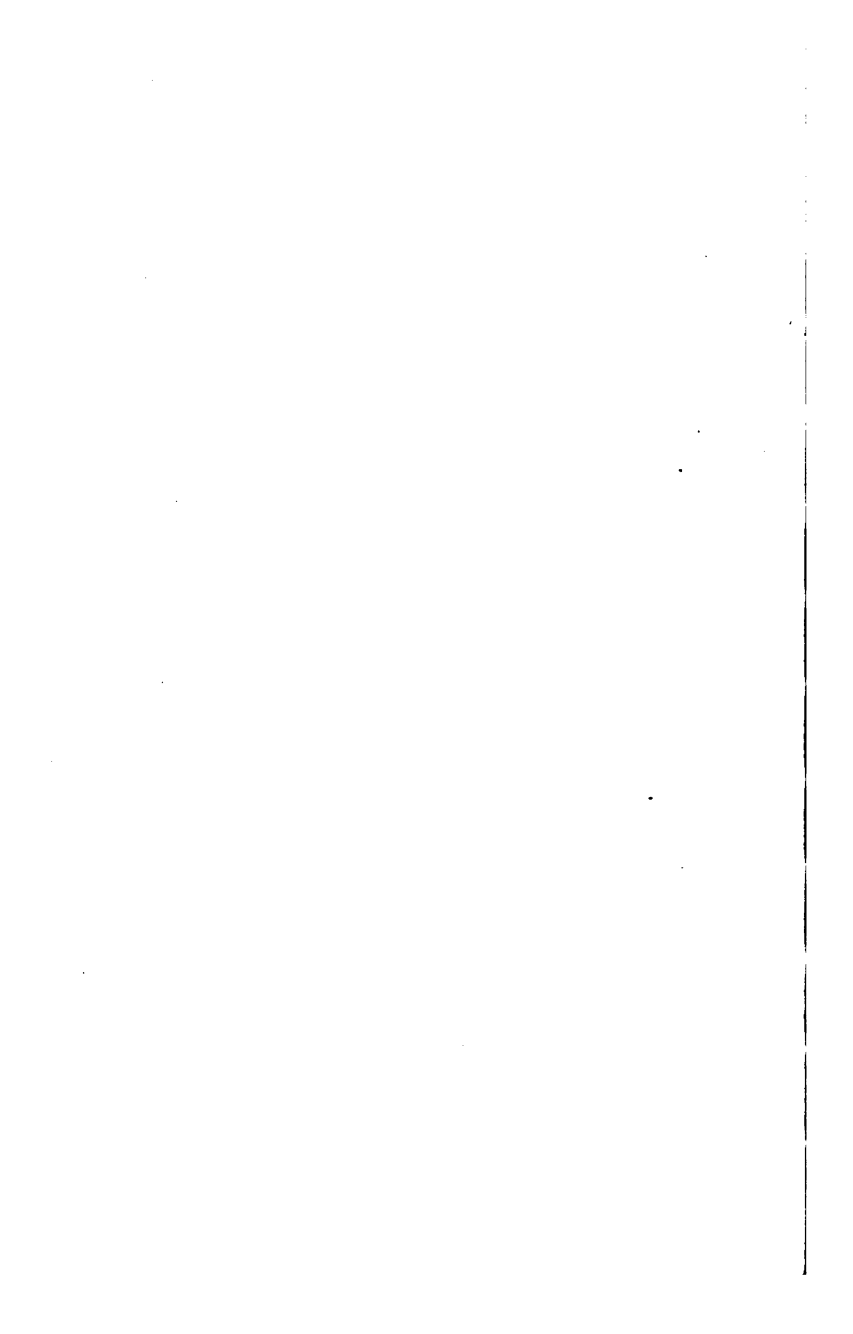
Ms. A. 1. 1. 1. 1.



M E M O I R

OF THE LATE

REV. WILLIAM EDWARD MILLER.



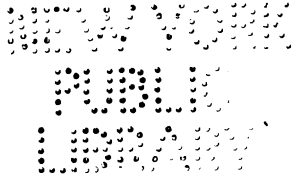
MEMOIR

OF THE LATE

REV. WILLIAM EDWARD MILLER,

WESLEYAN MINISTER.

BY JAMES DIXON.



LONDON:

HAMILTON, ADAMS, AND COMPANY, PATERNOSTER ROW;
AND JOHN MASON, CITY ROAD.
LOVE AND BARTON, TYPOG., MANCHESTER.

MDCCCXLII.

E. V. H.

THE NEW YORK
PUBLIC LIBRARY
159320
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1899.

159320



CHAPTER I.

BEFORE CONVERSION.

WILLIAM EDWARD MILLER was born in the beautiful town of Doncaster, June 1, 1766. His father, Dr. Edward Miller, was, in his sphere, a man of talent, literary taste, refined manners, and great eminence as a professor of music. He was the organist of the church at Doncaster for the long space of fifty years ; and his performances were much admired by the multitudes who were accustomed to flock to that gay and fashionable town, it is to be feared, much more as a gratification of taste, than as an incitement to the devout worship of Almighty God. He succeeded in effecting a reformation in church music, by adopting Tate and Brady's version of the Psalms, and composing tunes, suited to the psalmody, for every Sunday in the year. This work obtained great celebrity in its time, and was of eminent service in a department of religious worship, which, though much neglected, stands intimately associ-

ated with the best feelings and highest joys of all who "worship God in spirit and in truth." It is said, "this book could boast of a greater number of subscribers than any one preceding it, with the exception of Pope's *Homer*."

In addition to his musical compositions, Dr. Miller wrote the *History of Doncaster*; and his researches indicate a taste for the antique, a knowledge of the arts, an admiration of the beautiful, and a considerable amount of literary talent and research. The celebrity of his name, as a musician, composer, and man of letters, induced the University of Oxford to confer on him the honorary degree of doctor of music. Dr. Miller was not only eminently successful in his own personal pursuits, but was the means of drawing from obscurity, and developing the latent faculties, of that greatest of modern astronomers—the late Sir William Herschel. This great philosopher was first known to Dr. Miller as a German musician, and perceiving those high qualities in his friend which were afterwards the admiration of the world, he took pains to place him in a position to pursue his favourite studies, and to gain the patronage of the wealthy.

The wife of Dr. Miller died when his children were young. This natural guardian of her family left five sons and daughters, of whom William Edward was the eldest, and he only ten years of age at the period of her death. We have no account of the education of the bereft children, but, from the habits of their father, there is no reason to suppose that religion would constitute an element of instruction. Three of these children were daughters, and successively died of consumption, about the age of twenty-one; the eldest

having been married to her cousin, William Miller, the eminent publisher in Albemarle-street, and the immediate predecessor of the present John Murray. The younger son, Thomas Miller, a fine youth of sixteen, was lost in the *Halswell*, in an outward-bound voyage to the East Indies, in 1785. He had obtained a commission as midshipman; and when he thus found an early and premature grave, had, in his own and the fond hopes of his friends, commenced a career of profit and glory only to issue in the honour and advancement of himself and family. So near, are often found, the beginning and the end of man's most dazzling prospects! The circumstances attending the wreck of this ill-fated vessel were of the most melancholy nature. Out of upwards of two hundred individuals on board, only seventy-four were saved.

One of the family, who has furnished the above particulars, observes:—"William Edward inherited his father's enthusiastic love of music, literature, and the fine arts. He was distinguished by an open, frank, ardent disposition, and a generosity which knew no bounds. His person was strikingly handsome, and his manners fascinating; but he was passionate, self-willed, and impatient of control; and the death of his mother, when he was only ten years of age, left these evil passions unchecked."

That part of the above description which relates to the personal qualities of Mr. Miller at this period, will be readily believed by all who knew him; and the other, which refers to the growth of his propensities in the absence of maternal instruction and control, will be admitted as next to certain: for who can supply the loss of a mother's influence, wisdom, and love?

Nothing can be conceived more hazardous than the position of this youth, with his native dispositions unchecked, either by the restraints of maternal influence, or religious instruction. His father, at the time in question, was in the zenith of his popularity; was sought and caressed by the fashionable public; moved in a sphere of constant gaiety and dissipation; and was received as the friend and companion of the rich and the great. This was the society into which young Miller was introduced, and these the scenes and objects which evolved around him, so soon as he emerged from the thoughtlessness of childhood, and opened his eyes upon the world. Youths of a susceptible nature cannot help taking the impress of the moral lessons which are taught by the habits of the men and women around them. When music, poetry, and gorgeous decorations are employed, to throw a charm of beauty over dissipating amusements, not only some of the noblest gifts of God are prostituted, but a paradise of pleasure is created;—the more seductive, because of the blandishment and grossness which intermingle with each other—the one, by its softness and polish, hiding the deformity of the other. Thus, by the ingenuity of evil, those fine provisions of a bountiful Parent, which are given as the solace, the joy, the ornament, and the exaltation of man, are turned into an incitement to voluptuousness and sin.

A continuous whirl of dissipation is but ill suited to the introduction of youth to the great business of life. The mental faculties, instead of being weakened and impaired by the frivolities of pleasure, need to be strengthened and matured by an education in the great principles of religious truth, a knowledge of the relations in which

man stands to his fellow man, and an introduction to the science of practical business.

How is it possible, that the understanding of a boy should act aright, exhibit any robust strength, or be capable of discriminating betwixt right and wrong, when the grand truths of religion, the laws of mind, the business of the world, and the moral principles of God's government both of himself and all other creatures are kept out of sight. Instead of acquiring the habit of just reasoning, on facts and principles, as they come before his attention, he must of necessity become the helpless victim of every passing delusion; and instead of acquiring an amount of mental strength, by which he shall be able to rise above the fashionable follies of his time, he must fall into every snare, as the silly insect is fascinated by the lamp which scorches its plumage and burns it to a cinder.

Such were the scenes to which William Edward Miller was introduced in his youth, with a nature full of enthusiasm, passion, and generosity. He was trained in his father's profession. What else, indeed, could he be trained to, when his very nature seemed to be music. He excelled in the *rules* of the art; but music with him was an innate sense—a faculty, a sentiment, a deep emotion—his soul echoed to the power of harmony in all its depths of feeling. If we may infer what he must have been in youth, by the enthusiasm he exhibited even in old age, it is impossible to imagine any thing more absorbingly ardent than his devotion to his favourite pursuit, or more impassioned than his performances. His physical organization, and his mental constitution, were both exquisitely delicate, as if formed to reverberate to the touch of those wonder-

ful influences, which fill the universe, and draw forth the song of the poet, and the combinations of the musician. When art happens to fall in with this primary taste and feeling, it scarcely appears as such; the most curious, complex, and abstruse composition, meeting with a congenial faculty, is then absorbed into the soul, and its performances appear like the pouring forth of a simple, elemental, and natural emotion.

Commencing his professional pursuits in the possession of these rich and varied powers, young Miller soon attained great celebrity. The temptations of this state proved too great for his inexperienced youth, as the sequel will soon make known. Either from the dazzling brilliancy of the society in which he moved, the unbounded applause he met with, the exciting pleasures in which he constantly mingled, or else, from the force of his own passions, or most probably the union of all, he became discontented, restless, and unhappy. We have no proof that he was enslaved by the grosser vices; but his mind having nothing to rest upon, but the fascinating amusements of an external gaiety, he found no rest, and became chafed, irritated, and dissatisfied. If in any case, pleasure without God and the blessings of religion could produce happiness, it would have been so in the case of William Edward Miller. The means to produce it seemed complete; and it might have been expected, had the thing been possible, that the conjunction of such circumstances with such a nature, would have operated to create a state of complete satisfaction and joy. This, however, was not the case; and the sorrow endured in the midst of gaiety, only goes to show, with the history of mankind, in all times and in all places, that the soul is so

constituted as to render it impossible to satisfy its cravings for happiness, by the VANITIES of the world, however gilded, or however varied.

Ambition, pride, avarice, or any of the other passions can no more be satiated than the grave. They are of the nature of a disease, and indulgence, like strong potations in a fever, only aggravates and inflames. It is a law of our moral constitution, that the action of any of the passions, whether to good or evil, adds vigour, strength, and force to the propensity. So it was in the case of this interesting youth. Unchecked by religion, uninfluenced by example, he was hurried on by a pressure of feeling which overwhelmed all the dictates of prudence, and even respect for his own fame and that of his family. This case, amongst others, shows most clearly, the insufficiency of the innate powers of the mind, to preserve the life from fatal evils, without the instructions, and the guardianship of religion.

A rash resolution now opened a new scene of adventure to young Miller. The relative above quoted observes in respect to this: "About the age of sixteen, he went (to London we presume,) to take lessons of the celebrated Cramer, and was then led by a profligate acquaintance, the late Lord P., into every species of extravagance and dissipation. His father remonstrated, and at length stopped the supplies; when William Edward, in a fit of resentment and remorse, and being also greatly embarrassed, embarked on board a ship, waiting to sail for the East Indies. He had not intended making any communication to his friends of his situation and destiny; but the vessel lying a fortnight in the river before she sailed, he was

compelled to make application for pecuniary assistance to a kind aunt, who immediately informed Dr. Miller of his son's circumstances. Dr. Miller and William Edward's other friends and relatives, used every argument to dissuade him from prosecuting his intentions, but he was obstinate and determined. Leaving his native land at about the age of seventeen or eighteen, he landed an adventurer on the shores of India. His first step was to destroy various letters of introduction to different gentlemen, which his father had procured for him, determining, with the true romance of his nature, to owe all his success to his own unassisted exertions. In India, he commenced a fresh career of gaiety and dissipation. His musical talents, perhaps more rare in that country, procured him admission to the first society, as well as the means of gratifying every extravagance. By his professional success he had the opportunities of acquiring great wealth, but of these he never took advantage in any great degree. Having, however, realized some amount of property, he adventured it in the purchase of the half-share of a vessel in the coasting trade. The other owner (who appears to have been the commander) set sail with a valuable cargo, and Mr. Miller never heard of him or of the vessel again. After this disappointment, and having been about six years in India, he left it in disgust, and returned to England nearly as poor as he went."

The venerable Mr. Tatham, of Nottingham, has furnished some interesting information of this period of Mr. Miller's life, which, though in a slight degree different to the one now given, is substantially the same, with some additional facts. Mr. Tatham says,

“ During the time of his appointment to the Nottingham circuit, my intimacy with him was of the closest nature. Frequently would he take a retrospect of his days of folly, and break out in ecstasies of praise, extolling the riches of divine grace, that he was not cut off in his sins. On some occasions, he has given me various interesting accounts of his proceedings and enterprises previous to his conversion. Some are as follow :—That being of a volatile disposition in his youthful days, he was led astray by associating with others of a similar character, who, through extravagance and prodigality were, with himself, driven to the expedient of embarking for India, either in the company’s service, or with an intention of entering into it, and by these means making their fortunes. Soon after their arrival in India, Mr. Miller was introduced to an organ in some place of worship, where, through a display of his talent upon that instrument, he was brought into notice among some of the higher circles ; and, as a consequence, he became a celebrated instructor of music amongst the first ranks of society ; and, at their balls and public assemblies, the applause given him on account of his performances, was frequently deafening. Yet amidst all these honours and plaudits of his fellow-men, he has told me that, next to the damned, he then thought no one could possibly be more miserable and unhappy than himself, and in order to conceal his fearful state and relieve his mind, he had frequently slipped out into a garden or grove adjoining, to bemoan his wretched and miserable condition.

“ As a proof of his success as a professor of music, riches poured in upon him in great abundance. By his own means, and prompted by his generous and con-

riding disposition, he lent two of his companions money to set up as liquor merchants. He also built, or purchased, a ship, (we have seen it was a half-share,) which he freighted with a cargo, and sent out entirely at his own expense, under the expectation that he should double his property; but herein his hopes proved abortive, as the vessel never returned. The two companions whom he had established as spirit merchants, turning out treacherous, and the above disaster teaching him the uncertainty of such speculations, and a series of minor disappointments falling out about the same time, rendered his situation in India not altogether desirable, and he determined to embark for England. He had no sooner set his foot on the British shore, than he was ready to kiss the earth on which he trode, and such was his attachment to his native country ever after, that when he has met with persons who thought of emigrating to some foreign land, he has strenuously advised them to the contrary, assuring them that they would never find a country equal to old England."

Here our authentic information ends, respecting this adventure and its interesting incidents. From our meagre information, however, many important traits of young Miller's character incidentally come out. The romance of his mind is one. At the period in question, the regularity of our navigation, the success of steam power, the establishment of British authority, and the order of commercial transactions with India, which now render a voyage to that country a mere common-place transaction, had not taken place. To go to India, in the case of Mr. Miller, was to visit a land unknown, full of marvels and natural curiosities, and then but

partially subdued, and, at the time, the theatre of war. But no doubt in his mind and thoughts it would be the "*glory of all lands*;" and, in addition to its lions, tigers, elephants, and monkeys; its luxuriant fields, its splendid cities, its towering pagodas, its black people,—all subjects of exciting curiosity in his lively imagination,—there would also be mines and mountains of gold. To rush into this *terra incognita*, to disport in the wild wonders of this boundless scene, to fight battles, to surmount difficulties, to encounter dangers, to be tossed and tumbled in ships, palanquins, baggage waggons,—to lie in the open air, to hear the roaring of wild beasts,—just to escape the sting of the serpent, and the gripe of the lion; together with the notion of an undefined, intangible, boundless glory, always approaching, but never beheld, would exactly suit the taste of young Miller. Spurred on by his love of the marvellous, as well as by the difficulties of his position, he chose this fairy land in preference to all other places, in the hope of finding an aerial happiness; and behold, he soon discovered that the world in India, as elsewhere, is made of gross material, though painted in gay and beautiful colours.

The inaptness, incapacity, or whatever other term may be used to designate Mr. Miller's utter unfitness to manage any worldly business, through the predominance of an imaginative mind began, at this early period, to appear. The very idea of young Miller becoming the patron of liquor merchants, and of setting up as a shipowner and merchant, is most amusing. The rules by which a capitalist gains and retains money; the value of goods and merchandise; the state of exchanges; arithmetic, book-keeping, bills of barter; the chances that

men would be honest or rogues, and many other such subjects, were the lessons this young scion of the muses had to learn, to fit him to become a commercial man : and he accordingly became a commercial man ; a lender of money, though not a Jew ; and a capitalist in the substantial matter of ships and merchandise. It would be curious to ascertain whether these were original conceptions ; whether the brain of this young aspirant to the lucrative glories of trade brought forth these schemes of itself. And yet there can be no great difficulty in solving the question. His innocent, unsuspecting, generous, and ardent mind, lay peculiarly open to the machinations of the selfish and designing ; and so soon as it was seen that his exertions were successful, some of those harpies who are found in every place, persuaded him how good a thing it would be, if he would trust them with his money. This no doubt is the true solution of this singular affair—the fact of Mr. Miller once being in business !

This trial of his abilities in the marts of commerce, there is reason to believe, was the only essay of the kind he ever attempted. Wrapped in abstractions, dwelling in a region of ecstasies, filling his mind with deep emotions, conversing constantly with the beautiful, revelling in the tender and sublime of poetry, and, above all, tuning and touching his lyre with a hand the most delicate and enchanting, he was the most unfit person imaginable to intermingle in the affairs of this life.

It is thought, however, by his family, that the whole of the property risked in these speculations was not ultimately lost. Many years afterwards, when Mr. Miller had become a Christian minister, a gentleman called at his house with an anxious desire to see him,

stating that he knew him in India, and considered himself under great obligations to him. Mr. Miller was from home in his circuit, and the gentleman could not see him. However, he made some communications to the family, intimating that he was a debtor to Mr. Miller, and left a check, or bill, for the amount. The facts are known, but the name is forgotten. This, in all probability, was one of the parties above mentioned, who, on having made his own fortune, and returned to his native country, recollected his obligations to his friend and benefactor, and honourably discharged the debt. It is pleasant to have such instances of true principle and right feeling to record.

But the most interesting fact made known in this sojourn in a strange land, is, that young Miller could find no happiness; that he often went out from the most exciting scenes of applause, into an adjoining garden or grove, to pour out his soul in bitterness and sorrow. It seems as if the germ of religious feeling was here, and even now, began to manifest itself. It might not—it could not be an unmixed emotion, but yet it was genuine and divine. There is a secret voice of God following the gay and thoughtless, which sometimes turns even their waywardness itself, into a means of admonition and godly sorrow.

Circumstances would admirably fall in with these secret feelings of regret. The hollow, formal, and vapid emptiness of that applause which flows from the lips of the vain triflers, who dance on the theatre of the world of fashion, must have stung the soul of a young man of William Edward Miller's keen sensibility, admitted as he was behind the scenes, and familiar with its insincere professions. His absence from home

brought about by a course which involved grief and injury to his father and nearest relatives, could not sit very lightly on a mind so full of feeling. The pomps and luxuries of the Indies, promising at a distance, had satiated, disgusted, and filled him with loathing. How good is God in so arranging his laws, as to render it impossible for his accountable creatures to find happiness in sin! Hence this young prodigal could not escape a power which continued to embitter evil to his taste, and arouse him in his dreams of sensual joy. Like many others, he knew not the cause of his grief, and no doubt, sought to banish the feeling, but could not rid himself of impressions which came from an invisible power. How he alleviated his sorrow in this tempest of feeling, we know not; but most likely, offered some wild and incoherent prayers in the solitude of his soul; entered into good resolutions of reformation, promises of reparation for the injuries he had done, and designs of service to God, after the manner of those who know him not.

In this spirit of undefined misery, after an absence of six years, Mr. Miller resolved on returning to his own country. On his arrival, he hastened to Doncaster, the residence of his father, and was, no doubt, heartily welcomed home. With the adoption of his profession, he seems at once, to have resolved to enter into a regular and sober course of life. This, in all probability, resulted from the convictions and miseries through which he had previously passed. As a first step, he determined on becoming a domestic man. A proper resolution in itself, and in his case especially so, on account of the choice he made. A man who has virtue sufficient to become a faithful, affectionate,

and devoted husband, is far from being lost in hopeless dissipation.

The relative, who has been quoted before, remarks on this subject:—"On his return to Doncaster, he became greatly attached to Mary, the youngest daughter of the late John Dunhill, Esq., of that place. After some opposition from Miss Dunhill's parents, he succeeded in obtaining her hand, in December, 1792. Of this lady it may be said, that a brighter and lovelier character, never visited this earth, to which she seemed scarcely to belong. The deep and entire change which some time subsequently appeared in Mr. Miller, was referred by those who knew her, and knew not the workings of the Holy Spirit of God, to her irresistible influence and beautiful example."

The union of a pair, both of whom afterwards became so eminent in piety, and who were so entirely fitted for each other, could not have been an accident. We have seen that Mr. Miller had impressions and feelings, in India, which indicate divine teaching, and this new link in the chain of his elevation, happiness, and even, salvation, seems to have been added by the gracious providence, which had led him in the wilderness, and was now preparing for him the facilities of rest and religion.

On his marriage, Mr. Miller took up his residence in Sheffield. In his new abode, and new circumstances, he seems to have attempted the union of fashion and religion. He might justify the former on the ground of professional obligations, and there is evidence that he felt the necessity of the latter from conviction. In Sheffield, Mr. Miller became intensely popular, as a musician; and at this period he attained the zenith of his

glory in this country. He possessed a violin which seems to have been the idol of his soul, and which, it is said, he estimated at the value of three hundred guineas; the probability is, that with his disregard of money, it was invaluable. The tradition in current vogue, used to be, that young Miller having heard, that, in the Court of Tippoo Saib, an exquisite instrument was in use by one of the Sultan's band, and having pushed his way to Seringapatam, he so enchanted the sovereign by his performance as to obtain possession of the prize.

This is referred to by the author of "*The Tour of the Don*," in giving an account of his father's monument at Doncaster, and of some of the facts of his life. "There is a marble tablet in memory of Edward Miller, Doctor of Music, the author of the History of Doncaster, and deserving of notice as a reformer of our congregational psalmody; but perhaps more likely to be hereafter remembered for the part which he happened to take in the circumstances which ultimately led to the development, in a previously unknown German musician, of those profound astronomical talents which distinguished the late Sir William Herschel.

"Edward Miller, the organist, says a modern writer, 'was a warm-hearted, simple-hearted, right-hearted man; an enthusiast in his profession.' Whatever may be the meaning of these terms in their application to the Doctor, he had a son and namesake, to whom they might have been applied in their highest, that is, in their holiest sense, and that son was—*is* a Methodist preacher, for I believe he yet sojourns in mortality. Born in Doncaster, nursed amidst the flatteries of his father's friends, himself full of soul, and that soul full

of music, young Miller became, as was to be expected, a man of elegance, gaiety, and fashion; his performance on the violin being in a style of excellence only surpassed by his ambition to excel. There is a story told of him—and it is but a story, I suspect, that having heard of an exquisite violin in the Sultan's band, at Seringapatam, the young enthusiast actually fiddled his way into the presence of Tippoo Saib himself, and so charmed him with his performance, that he obtained and bore away to England the far-famed *cremona*. His residence was afterwards in Sheffield, where, amidst day-dreams of musical eminence, and while successfully teaching his favourite science, he strayed one evening into Norfolk-street chapel, and in the issue became a Methodist preacher. The full-souled musician now became a fervent declarer of the truths of the gospel; and his was not the temperament from which might be expected the manifestation of less enthusiasm in the service of religion than he had displayed in the pursuit of a favourite science. It was late in life when I first saw him in the pulpit: the reiterated theme of his discourse was that transcendent doctrine in which the importance of almost every other may be said, in some sort, ultimately to merge—Christian perfection. This is no place, mine is no pen to stir into farther vibration the sacred chord thus casually touched, but this may be safely affirmed, that the seraphic ardour with which the above named subject was descanted upon by Mr. Miller, was also reflected in the daily exercises of a life of unimpeachable purity and devotion."

The latter part of this extract refers to a period subsequent to that under review; but it is thought best to give it entire. The violin above referred to, it seems,

was possessed by Mr. Miller, in India, but how it came into his power we have no information. That which is the *instrument* of happiness, or glory, though, in itself, insignificant, becomes interesting to its possessor, and often the fond object of a superstitious affection. The horse which carried Alexander through his wars, was next to deified by that hero. Mr. Miller's violin had more than carried him to the height of his fame and popularity; it had been the companion of his wanderings in a foreign land; it had soothed his hours of dreariness on board ship; and it had given life to and made vocal, the deep, tender, enthusiastic, and melancholy emotions of his inmost soul. We have a particular reason for dwelling on this point, and it may as well be mentioned here, lest it should be thought our notice of the subject is disproportionate. The matter in question is this: When Mr. Miller was brought to feel the necessity of a perfect decision in religion, this instrument stood in his way: it was the idol of his heart; he was perfectly wedded to it; and he felt it to be a great snare. With almost unexampled firmness and resolution he laid it aside,—though at the time he was esteemed the second, if not the first, performer in England,—with the purpose never to touch it more; and he kept his resolution to the day of his death.

After his marriage, Mr. Miller's happiness and respectability as a man of the world, became complete. The feelings of both Mr. and Mrs. Miller, at this period, were so far wrought upon as not to allow them to live without attention to the forms, and as far as they knew, the rules of religion. Besides regularly attending the Sunday services at church, they were also constant at the morning and evening prayers on week-days. It is

obvious, that in Mr. Miller's line of life, and numerous exposures to gaiety and evil, a deep religious conviction must have rested on his mind, to lead him to the adoption of these regular habits. An interesting, and momentous struggle was now going on. At the ball, the concert, and the oratorio, Mr. Miller was still the centre of fashionable attraction; the leader of the gay and giddy dance, exercising the magic power which stimulated the multitude to their refined or jovial pleasures; and yet as a counteraction to all this, he was most constant and devout in the performance of his religious duties. These two antagonist habits could not long remain in collision—one or the other must conquer, and happily in this case, it was the religious principle.



CHAPTER II.

CONVERSION.

IN answer to inquiries respecting the means of his conversion, Mr. Miller informed the writer, that his first religious impressions were connected with his attendance on the services of the church. We have seen that a sense of misery, of an undefined nature, followed him in India, but was not understood by him at the time as a religious feeling. This state is often the precursor of conversion. A wretchedness which imbitters existence itself, but of a perfectly crude and chaotic nature, unintelligible to the sufferer himself, is often, like the dark hours of night before the day dawns, made to rest on the soul by the discipline of Providence, and the visitations of the Spirit, preparatory to pardon and peace. When Mr. Miller had settled in life, and began to attend religious ordinances, this formless suffering assumed a definite

and religious shape. He obtained light as to his fallen and depraved nature, the requirements of the holy law of God, and the great doctrines of redemption; and this light showed him, what he little imagined before, that the true cause of his misery was his guilt and sin, and that the only remedy was in the privileges and grace of the gospel.

In this state of inquiry and excitement, Mr. Miller became acquainted with the Methodists' society at Sheffield. Several incidents seem to have contributed to this. His residence being near Norfolk-street chapel, we are told, by some of the parties who knew him at the time, that he and Mrs. Miller were often attracted by the singing, and induced to attend the evening service; and, being an early riser, he also frequently stole in to hear the five o'clock preaching, having an inducement to this, by the circumstance, that at that hour, no one would observe him. In this state he seems to have continued for several months; regular at church, and an occasional attendant at the Methodist chapel:—the light, grace, and power of the Holy Spirit in the mean time continually increasing, so as to bring him nearer and nearer to the kingdom of God, till, by a series of remarkable circumstances, the hour of his decisive change finally came.

This important, and, indeed, greatest possible event in the life of man, stands connected with one of the most remarkable revivals of religion, which ever took place in Methodism. It commenced, there is good reason to conclude, at the very meeting where Mr. Miller was most powerfully arrested, and afterwards extended to Nottingham, Hull, Wakefield, Leeds, and, more or less, to most parts of the West Riding of

Yorkshire. We have heard many accounts of this extraordinary effusion of the Holy Spirit, and of the effects produced. A letter of the Rev. John Moon to Dr. Coke, dated Sheffield, August 22, 1794, is not only authentic, written upon the spot, and at the time, but also describes the meeting in question. We give this entire.

“ Rev. and dear Sir,—At our last quarterly love-feast, [in Sheffield,] the fire broke out in a most extraordinary and amazing manner. The meeting began with its usual calmness and order, and so continued till we were about to conclude. But while we thought hereon, a person came and requested our prayers for one in deep distress; and, soon after, the same request was repeated for a woman in the gallery. I then desired two or three of the local preachers to go and pray with her, intending to keep my place, and conduct the remaining part of the meeting with all possible decorum. It being, however, a new thing, and to them not a little strange, they appeared reluctant to go. I knew not what to do; I hesitated for a moment;—but the cry of distress still prevailing, I determined to sacrifice regularity to the season of usefulness which presented itself to me. I therefore went up into the gallery, and prayed with the afflicted person: but, I must acknowledge, so awkwardly did I enter on this important duty, through my great attachment to order, that I found very little access to the throne of grace; and, perhaps, as a punishment of my reluctance to engage, and my awkwardness in performing the work, I had not the answer of my prayer. When I concluded, one of the local preachers below, gave out a hymn and prayed.

And now the power of God in a wonderful manner filled the place. The cries of the distressed instantly broke out like a clap of thunder, from every part of the chapel, and the person's voice engaged in prayer, though exceeding loud, could no longer be heard. I now determined to resume my place, that I might, at least, in some tolerable degree, regulate our further proceedings. But before I could accomplish this design, some of the local preachers had spread themselves among those who were so greatly distressed, and were praying for them; while others came inquiring what I would wish them to do. I recommended to them the same work in which their brethren were already employed; so that, I suppose, in two minutes, ten little parties were praying in different parts of the chapel at the same time. In a few minutes, one of our friends informed me, that seventeen persons found peace with God in the gallery, and, perhaps, at least, half that number below. I never saw any thing like it. It could not but appear, to an idle spectator, all confusion; but to those who were engaged therein, it was a glorious regularity. It must be granted, that cries for mercy, and thanks for pardoning love, ascended in a wondrously mixed, but grateful incense, before the heavenly throne.

“Even little boys and girls have now prayer-meetings among themselves; and one company of lads meet constantly in the evening, when the weather is fine, in a field; they form a circle, and pray for each other, till they have some signal answer of divine approbation.—In this meeting, simple as it may appear to some, two or three have sometimes been set at liberty before they parted. From the reflections I have been led to make

on this extraordinary work, together with what has lately taken place through Yorkshire, I am led to conclude, that this must surely be a prelude to that glorious conquest of grace, which, we are prophetically assured, shall take place in the last days; and hence, is eminently preparing the way for the *grand Millennial reign* of our *redeeming* GOD. *Amen. Even so, come* LORD JESUS. I am, with all due respect and affection, dear Sir, yours in the gospel,

“JOHN MOON.”

Mr. Miller was present at this somewhat irregular, but, as the event proved in the issue, highly important service. He seems to have been greatly irritated and offended at the time, and several accounts say, went away in disgust, with a resolution never to attend any Methodist service again. One of the statements in our possession, is as follows:—“He went to see what was going on, but so strong were his prejudices, that he was persuaded an undue advantage was taken of the ignorance of the people for some sinister purpose; and was excited to the utmost degree by these suspicions. His appearance created a great sensation in the chapel, being very handsome and majestic in his person and bearing; his dress was somewhat fantastical, and he was powdered and ruffled in the extreme of fashion.” Another account states,—“It pleased the Lord at that time to pour out of his Spirit in such an extraordinary manner, as to astonish and confound both preachers and the oldest professors. Mr. Miller was so astounded, that he left the chapel in disgust, saying he had done with the Methodists, for he thought they were all going mad together, and on going home, told Mrs. Miller it

was at her peril that she ever went to the chapel again ; he also recommended Mr. Harwood, who lived in the next house, and some of whose family had begun to manifest a concern for their salvation, to discharge his wife from going again : but on the next night, the late Miss Mary Unwin, and the present Mrs. Brownell, (sisters of Mrs. Harwood,) who had attended prayers at church, and occasionally gone to chapel with Mr. and Mrs. Miller, both found peace at a prayer meeting. On hearing this, Mr. and Mrs. Miller took an early opportunity to question them, as the Jews did the blind man, but with a happier result ; for his prejudices gave way, and he became a regular attendant on the Methodist ministry, and also joined the society, and then got baptized into the spirit of that extraordinary revival, which laid the foundation of his future usefulness and success."

The perplexing difficulties connected with writing history of any sort, and the uncertainty of tradition, even in the first degree, and during the life of witnesses and contemporaries, meet us at this point. Out of five or six accounts of the conversion of Mr. Miller, no two agree to each other, as to the time, mode, or circumstances attending his justification, and attainment of peace with God. One account states that he was so powerfully arrested at the remarkable revival above described, that, though at first, he was filled with anger and wrath at the disorder he beheld ; yet, before leaving the meeting, he fell upon his knees—began loudly and fervently to call upon God for mercy ; and, before retiring, he obtained the knowledge of salvation, by the remission of his sins. Another party living at the time, and concerned in the whole affair,

believes that Mr. Miller obtained the witness of the Spirit, on horseback, in a thunder storm, when riding in the country on professional duties. Being, it seems, only under the "drawings of the Father;" and having, as yet, but an indistinct perception of his own guilty and wretched state, his first introduction to the extraordinary scene presented by a revivalist meeting, aroused his latent wrath, and, as we have seen, caused him hastily to resolve to abandon his attendance on all the means of grace, among his new associates. More, however, than was apparent by his strong resentment, lay hidden in his heart. This was no new case; and, it may be doubted whether any man has ever been saved by the gospel, who was not previously offended by its searching truth. His resentment did not last through the following day. He had evidence that God was in the confusion he condemned, by two of his nearest neighbours, and most intimate friends, finding peace. This coinciding with his better feelings, the ebullition of the previous night passed away.

It is interesting to remark on this opposition to a spirit, and manner of proceeding, which he afterwards fell into—not to say adopted—for the belief of all the parties undoubtedly was, that it originated in the powerful operation of the Spirit of God. It is evident that he not only entertained doubts, but placed himself in direct collision with a movement which he deemed mischievous and disorderly. It seems from this, that, whatever might induce Mr. Miller afterwards, to become an advocate of revivalism, and an instrument of promoting its spirit, it did not flow from any innate, or natural proneness to fanaticism. His previous feelings, tastes, and conceptions of propriety, were all op-

posed, whilst he remained under their influence, to this form of the work of God. It was only after he obtained new, and what he considered, scriptural views ; whether right or wrong, in that notion, that he adopted the principles in question. With him, revivalism was a religious truth, and was embraced, no doubt, from a full persuasion of its being one of the modes of operation by that blessed Spirit, who "*bloweth where he listeth.*"

His anger having subsided, it appears that Mr. Miller gave himself to "seek the Lord fully." Whether he obtained justifying grace in "*a thunder storm,*" in the darkness of the night, in the solitude of his chamber, or at some other time and place, are points on which we must now be content to remain ignorant ; but of the fact, there can be no doubt. When once decided, as to the right course, Mr. Miller was not a person to be supine. If the beginning of his career was any thing like its termination, and we have evidence that this was the case, then, his humiliations, confessions of sin, and approaches to the throne of grace, would not only be sincere, but fervent, instant, and importunate. Nothing was more remarkable than his decision. When the truth shone broadly on his mind, and he saw an open door of hope and salvation, he could not long bear his load of guilt, or drag the chains of his sins, without importunately crying for mercy, and verifying the graphic description of the Saviour,—"*The kingdom of heaven suffereth violence, and the violent take it by force.*"

In the state of a mere inquirer, or seeker of salvation, it seems Mr. Miller did not remain long. From one of the foregoing accounts, it is evident that he

soon obtained a clear, vivid, and full perception of the infinite sufficiency of the Saviour's merits. This is "all in all," in the exercise of the first, and, indeed, every subsequent act of faith. It is impossible, in the nature of things, that one person in a state of penitence should possess a more perfect aptitude to believe and be saved than another, when all are equally and entirely fallen; and yet it happens, in fact, that some remain a much longer time in the "gall of bitterness and the bond of iniquity" than others. This is to be accounted for either on the ground of a defective teaching, or the confusion of the mind in not apprehending the fulness of Christ. Neither of these hinderances, it seems, existed in the case of Mr. Miller. The ministry he attended, and the people with whom he now cast in his lot, amid the excitement produced by the conversions going on, would, if possible, with more than their wonted zeal, set forth the glories of the atonement; point out the way of a sinner's approach to God; treat on the nature of justification, its evidence and fruits; insist on the duty and privilege of all to embrace a present salvation; and, with tender and pathetic persuasion, lead the "*mourners in Zion*" to the blood of the Lamb of God. In the darkness and affliction of his soul, through the teaching of the Holy Spirit, Mr. Miller perceived clearly and fully these great truths, and "*believing with the heart unto righteousness,*" entered into "*the glorious liberty of the sons of God.*" Great was his joy. Indeed, his previous disappointments, his galling misery through a chafed and wounded spirit, his sickening experience of the vanities of the world, the depth of his convictions, and the agony of his mind, whilst under the terrors of the law, all united in causing him

to "taste the goodness of the Lord," in his adopting love and saving grace, with ecstatic joy.

Whilst we not only allow, but glory in the great principle, that salvation is solely of grace; that no merit but the merit of Christ, is the ground of privilege; and that it belongs exclusively to the Holy Spirit, to implant, and keep alive, all the blessed graces and virtues of true religion;—it may, notwithstanding, follow, that in some hearts the impression may be deeper, and the happiness rise to a much higher and rapturous elevation, than in others. Mr. Miller possessed one of these natures,—full of fire, feeling, emotion,—the blessings of religion were no sooner absorbed in his soul, than they were manifested in a corresponding fervour of happiness and love. From the beginning, nothing was left uncertain. As he held no parley with "sin, the flesh, and the devil," but, by one resolve, through divine grace, gave up all for Christ, so he at once sought all in Christ. When he "knew the only true God, and Jesus Christ whom he had sent," he then abandoned, fully and entirely, the "*lords many, and the gods many, who had had dominion over him.*" Truth with him was no theory—religion no dream; all was real, transcendent, divine. The new principle of divine love filled him—transformed him—touched and attuned every feeling and faculty of his soul. Under this mighty impulse he held nothing back. He acknowledged that God had a right to all, and he instantly placed every thing he possessed on the Christian altar. Reputation, the caresses of the fashionable and the great, the fascinating gaieties, of which he had been the soul, were all "thrown," like "the idols of the heathen, *to the moles and to the bats.*" His talents, his time, his

influence, his life, became at once, one great and undivided sacrifice to God.

Nothing can be conceived more complete than the change wrought in the state and habits of Mr. Miller. This is apparent in connexion with other evidence, from the circumstance that he was never known to waver, from the period of his first union with Christ to the last moment of his life. It was well for him, that so decisive a work of grace took place in the beginning. Some natures, and some situations in life especially, admit of no half-measures in religion. To be half-hearted, to waver, to remain in an equilibrium, betwixt the claims of the Saviour, and the inclinations of nature, is to be undone. This must have been Mr. Miller's case had he not, through the gracious dealings of God, been led to "*follow him fully.*" But this being the case, he found a rock on which to rest, from the commencement of his course. It would, indeed, be a reproach to Christianity to imagine, that it does not contain in itself, a fulness of wisdom and grace sufficient, to satisfy the soul in its largest capacities and hopes. So in fact Mr. Miller found it. His mental faculties discovered a broad, a varied, and a certain field of truth; his heart rested in the divine love, and the rights, privileges, and pleasures of the gospel-salvation; his tastes, now purified and elevated, met in the spiritual and eternal world, objects of complacency and joy; and his expansive benevolence, a sphere of usefulness and good, to occupy and fill up the whole compass of his existence. From the first moment of his enjoyment of it, religion was his one sole, and undivided good. By a power which could only be divine, his whole being was, at once, withdrawn from every other pleasure, and every other pur-

suit. Like his Lord and Saviour, it was more than "*his meat and drink to do the will of his heavenly Father.*"

As in all similar cases of conversion, Mr. Miller had every thing to learn, to acquire, and to work into the habits of a living piety, except its elementary principles. He was no dilatory, or inapt disciple. With a diligence and decision, proportioned to the importance and responsibilities of the "*high and holy calling,*" on which he had entered, he "*girded up the loins of his mind.*" With him, the meaning of our Lord, when he said, "*One thing is needful,*" and "*Seek first the kingdom of God,*" received a beautiful illustration. The work of God in his mind, was so very marked, that he had but *one thing* without a rival, which occupied his soul, his life, his all.

The dedication of himself to God being thus, like the change wrought, decisive, his progress was correspondently rapid. A few aged persons recollect the times and meetings referred to; his spirit and manner; the blazing fervour of his zeal; the extraordinary proficiency he made; and the gifts developed in his private and public exercises; and they speak of the events themselves as connected with circumstances of unexampled spiritual power and glory, and of Mr. Miller, as one, whose like they shall never look upon again.

The zeal he manifested was the very opposite of empty rant. It was zeal in the devoted study of the word of God; in which he "*meditated day and night;*" in the cultivation of the spirit and habit of prayer, in which he was "*always*" found, as directed by his Saviour; in subduing, governing, and directing to the "*obedience of faith,*" and the "*glory of God,*" all the feelings, passions, and powers of his mind; and it was

zeal, to fill up usefully every moment and opportunity of life with some good work, which might be profitable to man, or advance the interests of religion. His was no evanescent burst of youthful enthusiasm, which being lit up by some temporary excitement, expires with the occasion which gives it birth.

The depth of his feeling and the fervour of his mind, in this early stage of his career, must have been true to some law of religion, for it lasted through life. Suppose a man to affect some strange, uncouth, and eccentric, mode of physical life, so as to distort his sight, his limbs, or his gait; he must either soon return to nature's old and beaten path, or otherwise become crooked and deformed. So it must be in the life of piety. A person *acting* a character, distorting the powers of his soul, for the sake of making an impression, and producing effect, in opposition to the freedom and ease of nature; or, if he assume a fervour, a vehemence, a pathos, and, a zeal which his religious state will not sustain, then, in either case, a distressing exhibition is made; on the one hand, of a miserable affectation, and on the other of self-deception, amounting to hypocrisy. It is impossible that either of these causes could have laid the foundation of Mr. Miller's peculiarities. He manifested the same spirit the last year of his religious course as he did the first. This could be no assumption, no cloak put on, no formal "*tinkling cymbal.*" When the beginning, continuance, and end of a man's life are the same, we have all the proof we can obtain of sincerity. This was the case with Mr. Miller; and it follows, that, the self-denial, abstraction, benevolence, purity, and fervent zeal of his whole life, must have

had its origin in a deep, indwelling principle of piety; sustained, strengthened, and enlarged, by the blessed Spirit of God:

One of the writers before quoted, calls this, being "baptized into the spirit of the revival," then going on in Sheffield. If this were the case, Mr. Miller, unlike many other persons, who seem to obtain the same blessing, never lost the grace of his baptism. It is, indeed, somewhat remarkable, that, the early impressions of religion, and the character afterwards developed, partake, very much, of the type of the instrumentality employed. Hence, those who are brought to God under the lively ministry usual in such cases, generally, though not uniformly, become very lively themselves: They appear, at least, for a time, to partake of the impulse going on, the fervour exhibited in the instrumentality by which they are saved. If this is genuine, natural, or "*a fruit of the spirit,*" it will live, but if it is mere human excitement it will die away. This cast of religious character, it is to be feared, in some cases indeed, leads to mischief. This class of persons often seem dissatisfied, restless, and incapable of profitably enjoying the sober course of things in the ordinances of God's house, however clearly and fully the gospel may be preached, and however spiritual and edifying the services may be, unless a revival is going on. This is undoubtedly a great evil. The soul cannot live on excitement. To be healthy and happy, the Christian must be capable of enjoying the feast of truth and grace, provided, by the reading of the Scriptures, and the plain, clear, and faithful communication of the "*glorious gospel of the blessed God,*" though the messenger may not be a "*son of thunder.*" In the circumstances

referred to, it is greatly to be desired, that the parties brought to God should be trained in the wisdom and duties of religion, by a pastoral ministry; be exhorted to meditate on God's holy word with diligence; to habituate themselves to self-reflection, and the cultivation of the separate graces of personal piety; to endeavour by all means, to add knowledge to feeling by a diligent course of reading; and to seek for stability, in the use of all the means of grace, and the practice of piety, at home and abroad. When these points are attended to, by those who are awakened and saved in the midst of great excitement, then, a fine character follows: But, on the other hand, when they are disregarded, a vapid and systematic rant ensues; or, what is still worse, a generation of antinomians grow up, the clamorous asserters of the dogmas of their creed, but ill disposed to put in practice the meek, gentle, holy and charitable religion of the Son of God.

It is to be apprehended that in this, as in many other instances, superficial observers, and ardent disciples, take the outward expression of a principle, as the whole of the case. So to consider the matter, in relation to Mr. Miller, would be a great mistake. The course he pursued outwardly, arose from an inward state of feeling, and none could have a right to imitate the external act, unless he took the pains to attain to the elevated piety, love, and lively faith, which in him, excited the fervid manner which marked all he did in the service of God. In the absence of a better term, we must remark, that, in the most rapturous flights and energetic expressions, of this holy man, all was nature; or rather, all corresponded to his views, impressions, and emotions on the

all-absorbing question of religion. If tears ran down his eyes, as in the case of David, because men "*kept not God's commandments,*" they flowed from a tender and softened heart; if he manifested extraordinary importunity in prayer, it was because of a vivid faith, a lively apprehension of the presence of God, and the all-sufficiency of the merits of the Saviour; if he delivered his message to sinners with vehement zeal, it was because of his love to their souls, and strong conviction of their danger; and if he poured forth, as he often did, torrents of tender expostulation, it was in consequence of the depth of his charity for mankind. From the beginning he was "*a burning,*" as, in his subsequent course, he became also "*a shining light.*"

The affections had undoubtedly much to do with Mr. Miller's notions of religion. He was most anxious and assiduous to acquire a full knowledge of the doctrines and truths of the gospel, as well as to regard its precepts in the practice of life; but he, at the same time, laid great stress on the necessity of a conscious and heartfelt enjoyment of the privileges of the gospel, and took care to seek and cherish these blessings in his own daily experience. In his views of the promised mercies of the new covenant, he could not conceive of a justification without its attendant "*peace with God through our Lord Jesus Christ;*" of adoption and its attendant "*witness of the Spirit,*" as separate from "*being filled with joy;*" of the new "*creation in Christ Jesus,*" in the absence of the feeling that, "*he is precious;*" of a believing reception of the blood of atonement, and at the same time, no sensible and delightful "*glorying in the cross of our Lord Jesus Christ;*" and he could not imagine that Christian sanctification could, in

any case, be separate from love ; for he who "*dwelleth in love, dwelleth in God, and God in him.*" On these points, his standard was high, but not irrational and enthusiastic, because elevated. The highest attainments can never reach the standard of divine truth ; the most intense feeling of happiness can never rise to a level with the honours, and hopes of salvation ; and, if every emotion of the soul were strung to the loftiest tension ; every expression, a flame of seraphic love ; and every moment of life, one continuous sacrifice ; all would be too mean and scanty a return for the grace of God manifested, in the reconciliation of the sinner to himself.

Mr. Miller felt all this ; and it is no disparagement to him, and no dishonour to religion itself, to say, that from his first union with his Saviour, impassioned feelings became an essential element of his religious state. For his soul to "*walk in darkness, and to have no light,*" in consequence of the hidings of God's countenance ; to possess no power to respond to the calls and claims of the divine love, because of some torpor and insensibility of the heart ; to pray, and receive no answer ; to seek communion with God, and not enjoy it ;—and then, as a consequence of all this, to be "*dumb, and open not his mouth,*" in praise and joy, would have been worse than death to Mr. Miller. We lay stress on this point here, because, it is, in fact, the clue to the peculiarities of his character. Pity indeed it is, that we should be obliged to use the term "peculiarities !" Because this good and holy man could not, and would not live, without "*rejoicing evermore,*" he became somewhat singular ; but this isolation is only a reproach to us, whilst to himself, it was the highest honour. Unlike most com-

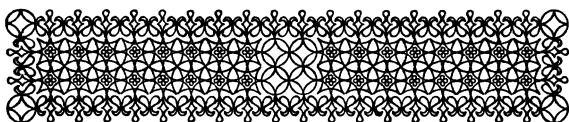
petitors for the prize of holiness and heaven, he turned not back, in the least degree, to the "*beggarly elements of the world*;" nay, he stood not still for a moment, but, "*forgetting the things which are behind, and reaching unto those things which are before, he pressed towards the mark, for the prize of his high calling of God in Christ Jesus.*" He rose higher, he sang more sweetly, he lived more happily, than most of those who started with him in the race; and he kept his position, in advance, through life, because he was a man of one business; the love of God absorbed his soul, from the moment he felt the mighty impulse, and every thing else was made subservient to this.

We may well pause at this point to admire the wonderful grace of God, which was manifested in his servant. Surely this, together with similar cases, may be taken as proof of the divinity of the gospel. What but the power of God could have wrought such a change as we here witness. Take any stage of the erratic and eventful life of this youth, as the data of calculation with regard to the future, and who would have imagined, that W. E. Miller, would become, at some period, one of the happiest, holiest, and most useful Christians, and ministers, of his time.

Such, however, was the fact. To the world he appeared mad; and, it must be admitted, that some powerful motive must be alleged to justify him in adopting this new line of life, in the place of one so different. No theory of human philosophy; no doctrine of natural instincts, tastes, or motives; and no supposed proneness to fanaticism, can account for this conversion. The solution can only be found in the gospel. The power of God had arrested him; the

Holy Spirit had penetrated, illuminated, and convinced him of sin; the blessed Saviour had been exhibited in his redeeming love, to his believing mind; the kingdom of God, "*righteousness, peace, and joy,*" had been set up in his heart; and a new nature, with its characteristics of purity and love, had been given him from above.— This unravels the difficulty, and nothing else can.

But how free, and how sovereign does this grace appear: free, inasmuch as he was not passed by in his sins; and sovereign in its infinite sufficiency to save. Surely it may be seen from this case of conversion, that nothing is too hard for God. Personal peculiarities, tastes, and habits, the most opposed to the religious spirit and character, are as nothing; when, by faith, the sinner apprehends the merits of the Saviour—his "*blood cleanseth from all sin.*" Situations the most unfavourable possible, are no insuperable bar and hindrance to the attainment of the blessed enjoyments of religion, when the word of God is believingly received. All this is finely exemplified in the case of William Edw. Miller. By divine teaching he saw it his duty to decide, to humble his soul in penitence, to rest in the promises, to flee to the Saviour:—God did all the rest. With salvation he received power, and his soul sprang into new life. His passions were subdued, his tastes changed, his eyes opened on new scenes, and the current of his joys took a spiritual and heavenly direction. In this state of feeling, it caused him much sorrow to leave his old companions in those pleasures of the world to which he had so much, and so long contributed—but no regret. The soul which is "*born from above*" tends heaven-ward, and in its more than eagle flight, it costs it no pang to see earth in the distance.



CHAPTER III.

MINISTRY.

BUT a short time intervened betwixt Mr. Miller's conversion, and his beginning to preach that gospel which he had found to be "*the power of God unto salvation.*" Indeed, from the period of his attaining an interest in Christ, so intense were his feelings, that he could not remain silent. He began at once to proclaim the Saviour he had found.

In private, amongst his friends, he used persuasion of the most tender and importunate kind, to win them to Christ; never failing to bear witness to the great work wrought in his own heart, and extolling the free and all-sufficient grace of God. An anecdote is told, by one of the parties who have furnished notes of his early history, illustrative of this. "Being at that time in the habit of visiting, professionally, the family of the late Lord —, he took an opportunity to rehearse to them the particulars of his conversion, thinking,

like most young converts, that they had only to be told these wonderful things, in order to receive and embrace them. This was "*as bread cast on the waters,*" for, after the lapse of many years, the present Lord —, who was then a youth, wrote to him, expressing his grateful remembrance of his visits to his father's house, and the religious testimony he bore." This instance is only the pattern of a general practice. It shows, however, the heroic nature of his faith at this early period, as well as his fidelity to God. He did not, like too many, "*put his light under a bushel,*" or appear in the presence even of the noble and the wealthy, after his profession of Christ, as a criminal, with downcast looks and ignominious shame.

In the prayer meetings, then extensively carried on in the promotion of the revival at Sheffield, and other places, he took an early and an active part. We may be assured, also, that the irregularities which he at first so fiercely denounced, he afterwards adopted.

Mr. Tatham's introduction to Mr. Miller was at one of these prayer meetings, and is very characteristic of the manner in which they were held, and of the part taken in them by our zealous friend. "The friends from Nottingham," Mr. Tatham remarks, "being at the late Mr. Longden's house, at a late hour one evening, a messenger came from Garden-street chapel, requesting they would go thither to pray for one in deep distress, with whom several had been praying, until they were much exhausted, but without the person obtaining mercy. We went, and, no sooner did the writer hereof begin to pray, than some one smote him on the shoulder, crying out, 'Stop, brother, stop!' On obeying, he was interrogated by the same person,

asking, 'have you faith in God?' On being answered in the affirmative, he replied, 'well, then, pray on.' On making inquiry afterwards, I was informed this person was Mr. Miller, who, although so prompt in his manner, was, nevertheless, sincere, and without guile in his profession, which I found to be the case, when we became better acquainted."

Another friend remarks, respecting the part taken by Mr. Miller at this period: "He now became very prominent in his exertions to extend this extraordinary revival—attending the prayer meetings, and was a mighty instrument in God's hands, in bringing many from darkness to light. His poetical and musical talents, which were of the first order, were now consecrated to the sacred cause of religion; he wrote and published several hymns, remarkable for rich, hallowed, evangelical sentiment; he also composed tunes, admirably adapted to their spirit, as well as characteristic of his own genius. These tunes were deservedly popular, from the grace, simplicity, and beauty of the melody, and were frequently sung at the above named revival, for which they were originally intended; and aided, in no small degree, in keeping up the elevated tone of devotional piety, which so eminently characterized that remarkable work of God. From the first moment in which the pure flame of love was enkindled on the altar of his heart, it never went out, or wavered; but burned with a steady, increasing, and beautiful lustre to the perfect day." It is added, "Several kind, judicious friends took him by the hand, and instructed him more fully in the great leading truths of religion; these were the late venerable Mr. Holy, Mr. Longden, Mr. Beet, and others. This was of immense advantage to

him ; his impressions acquired depth and stability, and he became rooted and grounded in sound doctrinal principles and views."

In this state of elevated piety and excited feeling, Mr. Miller made his first attempt to preach. He might possibly have delivered exhortations at prayer meetings, or in small congregations in the villages, but his first essay to deliver a sermon was made at his native town, Doncaster. The circumstances, as related by several of his contemporaries, agree, as to the main facts of the case, and are in perfect keeping with the somewhat eccentric and irregular movements of this extraordinary man. It is easy to imagine that, but a very short interval would pass betwixt his conviction of duty and the attempt to discharge it. Some, and those amongst the most wise and judicious, would probably insist that, if Mr. Miller received, in fact and in truth, a divine call to preach the gospel on one day, that could be no reason that he should on the next, and that, without any adequate preparation, obey the call. But the impetuosity of his feelings would allow of no delay. Like all young converts, with the warmth of his "*first love*" glowing in his heart, and inexperienced as to the difficulties of the exercise, he imagined he could preach as he felt ;—that it would be perfectly easy for his lips to give utterance to sentiments which were so powerfully at work in his heart. The sequel shows how good men may be mistaken.

One of our authorities says, "I heard him relate the following particulars relative to his call to the ministry. Some short time after his conversion, he was most powerfully affected one Sabbath by a sermon preached by Mr. Bramwell, in Sheffield, from the text,

'Jesus wept.' The next day, while riding over a moor towards Doncaster, the words, 'Thou must preach,' were suddenly applied to his mind, impressing him almost as powerfully as if he had heard an audible voice from heaven. 'I preach!' was the response; 'I cannot, Lord.' He strove to put away the idea, but without success, for it rather gained strength." After making some promise to preach the next evening, it is added, "On rising in the morning, he reflected anxiously about what he had undertaken, and took up his Bible to seek counsel of God, and by the reading of which his convictions were strengthened. In the midst of these exercises, it occurred to him that he might be able to recollect the sermon preached by Mr. Bramwell the Sunday before, which had been so greatly blessed to him. With this view, he prepared notes of the sermon, and by this help thought he could deliver the whole. Afterwards, wishing still further to know the will of God concerning him, he retired into the fields to spend the day in solemn meditation and prayer. On his way to the chapel in the evening, expecting to meet only a few poor people, he was somewhat surprised to see a number of persons of various ranks going the same way. When he reached the chapel, he found it so crowded that he with difficulty made his way to the pulpit. Looking round, he saw a great number of his old associates, amongst whom, in the front of the gallery, were the mayor of the town, a number of the corporation, some of the clergy belonging to the place and neighbourhood, besides an indiscriminate crowd of all kinds of people. Many of the society were in tears and deeply concerned, lest Mr. Miller, having been so recently converted, should be intimidated by the large

congregation, which had been collected by curiosity ; and be unable to go through the service. After singing and prayer, he gave out his text, '*Jesus wept,*' and prepared to commence his discourse. However, just at this time, in the perturbation and excitement of his mind he lost his notes, and the confusion he felt was greatly heightened by the sight of his former gay companions, and by the thought, that he should bring discredit on the cause he had espoused ; but he remembered the passage he had read in the morning, '*Be not dismayed at their faces, lest I confound thee before them.*' It was suggested to him to relate his experience, and under this impression he found the fear of man removed. Whilst informing the congregation what God had done for his soul, he felt great liberty, and the power of God was remarkably manifested. This occupied about twenty minutes, and the simple narrative of his conversion, produced a greater effect than would, probably, the most eloquent sermon ; nearly the whole assembly being in tears. After relating his own conversion, he was enabled with power to warn sinners to flee from the wrath to come, and to invite all to seek the happiness he then enjoyed. Mr. Miller stated that he had several seals given to his ministry that night."

The first regular discourse delivered by Mr. Miller in Sheffield, seems to have been similiary attended, as will be seen from the following account.

"Soon after this (referring to his first sermon) he preached in behalf of the Benevolent Society, at Sheffield, when his conversion having created a great sensation in the town, the announcement of his preaching brought to the chapel many of his late gay associates and acquaintance, together with several of

the clergymen. Mr. Miller thinking this a favourable opportunity of being faithful with his old friends, took for his text, Acts. xiii, 41.—‘*Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*’ On this occasion he fearlessly and faithfully declared the whole council of God.” Such was the commencement of Mr. Miller’s public preaching, and certainly the case is pregnant with interest and instruction.

The *spirit* of the whole must be approved by all. The ardent piety, burning love to God and man, impetuous desire to make the Saviour known, readiness, even to become “*a fool for Christ,*” willingness to labour in any duty to do good and glorify God—and then, the full belief of a divine call, all united to lay a broad and solid, *moral* foundation, for the ministerial office. A young Christian evangelist without warmth and zeal, even to exuberance, is a poor and discouraging object. If cold, calculating, and over-prudent, as to labour, difficulties, privations, and persecutions in the commencement of his course, what is he likely to become in his progress, but a useless drone,—to end in lazy ignominy and shame.

It may be doubted whether, either the Christian life, or the holy ministry, was ever begun aright, except in the midst of strong, and even, judging by the rules of worldly wisdom, over-heated excitement. It would be singular to see a young child, or rising youth, with the steady step, grave countenance, measured tones, and prudent carriage of an old and experienced man. And, moreover, this precocity of manhood, would hold out but poor hopes of its being healthy and happy,

when it should in reality arrive. The life, spirits, and playfulness of children, innocent absence of surmise and suspicion, adventure upon bold experiments, exposure to danger, and hilarity of heart, so often annoying to their elders, are necessary to the full development of the physical and mental nature. A dull and lifeless youth, whether made so by disease, or by the mistaken policy of those who have the care of his education, will, in manhood, be little above an automaton or an idiot. This kind of analogy is applicable to the Christian character, or the ministerial office. How can the intellect rise to any exalted effort in the acquisition of sacred knowledge, or devise great and noble enterprises for the glory of God and the good of mankind, unless the impressions of the truth be deep, powerful, and stirring? How can the heart enlarge and expand to any thing like the fulness of charity, sympathy, and zeal, marked as the standard of excellency in the word of God, except that heart is charged, to overflowing, with the feeling of sacred joy and love? And it may be asked, how can the storms and temptations of subsequent life be borne, unless the blessings of saving grace, and the certain and assured hopes of immortal life, take full and undivided possession of the soul? There can be no well-founded expectation of eminent holiness, and usefulness through a long series of years, if the heart, in the commencement, is not fully inspired with the powerful emotions of the new spiritual life.

Similar principles hold good with respect to the office of the ministry on which Mr. Miller at this time entered. We see, that he brought into this exercise, at the very outset of his career, deep impressions, and a glowing zeal. This we hold to be perfectly right in itself; a

great honour to Mr. Miller, and an incalculable advantage to the church and to the world. This was the fulcrum of his power, the lever by which he worked, and it never failed him. Few can profit by a recondite, learned, abstruse, and metaphysical ministry; but all the world can feel the force of ardent love. Many qualities might not be in the power of this good man, as they are not in the power of others, but he knew that if he did not, by prayer and faith, keep up a lively and intense feeling of love and power in his heart, this must be attributed to his own sloth and neglect. This was the foremost point with him; the art of preaching, the second.

The efficiency of a ministry which is made to flow primarily from sanctified feeling, is shown in all ages, and amongst all people; whilst on the other hand, the comparative uselessness of one which, however true, as to doctrinal statement, and unexceptionable in other respects, is equally obvious. Irrespective of piety and the blessing of God involved in the question, it is a well known law of our nature, that tenderness subdues, and ardour excites. The successful action of mind upon mind, will be in proportion to the warmth of the affections, and the consequent pity, sympathy, solicitude, and animation of the address. "*I have told you before and now tell you weeping,*" is the pathos which subdues. The man of mere reason may throw his gleams of light on the mind, and they may be pure and radiant; but unaccompanied by emotion, they will accomplish nothing beyond general acquiescence and approval. No motion of the soul towards God and the truth will follow; whilst the man of much less mental power and culture, puts large bodies of the people into a commo-

tion, who, in bitterness of heart, exclaim, "*Men and brethren what must we do?*"

In entering into an analysis, of the peculiar cast and character of Mr. Miller's ministry, we cannot, by any means exclude a consideration of his natural tastes and powers. These are the instruments of the religious sentiments, and it is not difficult to perceive that the external manifestation must be very much affected by the instrument, as the rays of the sun receive their colouring from the prism through which they pass.

The mental constitution of Mr. Miller was delicate, sensitive, and ardent; and his physical structure agreed exactly to the contexture of his mind. On asking a friend if he knew much of Mr. Miller, the author received in reply, "No, nothing, except that he was a perfect Christian gentleman." This was his bearing. With a person tall, slender, and active, he had portrayed in his countenance, benevolence, imagination, and genius in a very high degree. How could all this fail to have its effect in his exercises as a public speaker. With grace, dignity, and ease, musical voice, and great volubility of speech, was combined, earnest animation, and vehement action. This fine machinery, inspired and influenced by the great, touching, and arousing topics of religion produced great effect. His mind, under the impressions produced by the gospel, was something like a musical instrument under his own elegant, and, almost, speaking performance. In both cases all was inspiration. In his happiest moods in the pulpit, every nerve as well as every faculty seemed vibrating to some mighty internal impulse. Religion, no doubt, was the soul and the spring of all this; but the same views and sentiments could not have

produced such effects on an organization more cold and earthly.

As we have proceeded thus far—rather imperceptibly—in the account of Mr. Miller's peculiarities as a preacher, it may be as well, in this place, to finish the picture.

At this early, as well as through every subsequent, period of life, Mr. Miller ranked amongst what have been technically called revivalists:—a term which has no very definite meaning, and might as well never have been used. That which is meant is not peculiar to a class, but belongs to all true ministers of religion. If some do not possess the same energy, vigour, and strength of muscle and voice as others, it does not follow that they are not equally intent on promoting the work of God. Or if, on the other hand, the Spirit, who distributes to "*every one severally as he will,*" sees fit to endow one minister with one "*gift,*" and another with a different one, it is not to be presumed, that the more calm and dispassionate is not as fervent in his desire to do the Lord's will, and to be instrumental in saving souls, as the more excitable and vehement.

The fulness of the Saviour's grace is finely illustrated by the variety of talents committed to the trust of men equally called, equally anointed, and equally commissioned to "*edify his body the church,*" and carry his message of mercy to an ignorant and sinful world. Indeed, it is perfectly easy to perceive that one kind of qualification in ministers could not accomplish the entire design of Christ, in the institution of the church, and the aggressive dispensation of the gospel to mankind. The quiet, tranquil pastor, who is bringing out of his Lord's treasury "*things new and old,*" for the instruction,

confirmation, and "*perfecting*," of those who have been called "*out of darkness into marvellous light*," by the more rousing and energetic preaching of his brother in the gospel, may be as faithful to his own vocation as the other, and equally useful in his sphere.

In this particular, we have the most apparent form of usefulness in the system of varied ministrations, established in the Methodist body. It is impossible, in the nature of things, that one person should possess such a variety of talent as to be able to meet, out of his own resources, the wants, of both the church and the world, of saints and sinners—at the same time. Besides, in numerous societies of Christians, there must be a diversity of taste, capacity, and standing, in the spiritual life; of exercise, trial, temptation, and inward conflict; all requiring a different regimen, and application of the truth. "*Babes in Christ, young men and fathers in Israel*," the initiated and the catechumens, it is obvious, are not in circumstances equally to digest "*the strong meat of the word*." The former need "*line upon line and precept upon precept*," in the most plain, pointed, and even elementary style; whilst the more advanced, who have their faculties exercised "*in all wisdom and spiritual understanding*," need such doctrine as may cause their "*love to abound yet more and more in knowledge and in all judgment; that they may approve things that are excellent; that they may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God*." Or, as St. Paul expresses the subject, if possible even more fully, in another place, "*That the God and Father of our Lord Jesus Christ, the Father of glory, may give unto you the*

spirit of wisdom and revelation in the knowledge of him : the eyes of your understanding being enlightened, that ye may know what is the hope of your calling, and what the riches of his inheritance in the saints." How infinitely varied must be the spirit, the topics, the style, and even the manner, of a ministry, whether discharged by one person or many, to meet the endless gradations of experience in the flock of Christ. It may be doubted whether any one pastor, however gifted, can be endowed with the capacity fully to feed the church of God.

Then, when the family is provided for in the most abundant manner, the unconverted world without will need consideration. The doctrine which suits one class, cannot possibly meet the case of the other. "*By the law is the knowledge of sin ;*" and it is "*our schoolmaster to bring us to Christ, that we may be justified by faith.*" Hence to produce conviction and repentance in the hearts of the ungodly, a totally different method must be taken from that which is adopted in "*building up believers in their most holy faith.*" The law must be proclaimed in all its demands and in all its terrors, sin followed and searched out in its latent mazes, the popular vices of the world exposed in their follies, the danger of "*living without God in the world*" pointed out ; and the whole ought to be done with the utmost sincerity, earnestness, and pathos. Even the manner suitable to an audience of unawakened, gay, and thoughtless men, who are living after the course of this world, and that which is adapted to a calm and spiritually minded assembly, ought greatly to differ. Few things can be imagined more ridiculous, than an exposition of some portion of the word of God, or elucidation of a

point of doctrine, or the treatment of a case of conscience, or a branch of experimental piety, delivered with the loud vehemence which would be fitting in a popular address to a mixed multitude on a Sunday evening.

It is clear from these considerations, that it is extremely improper to exalt one class of God's ministers at the expense of another. All have their respective calling; and the most cursory glance must convince every dispassionate person, that the true church cannot do well without them all. If her ministers were all of the order of quiet pastors, going in and out before the people blamelessly, and delivering in cool, dispassionate, learned, argumentative, and even highly intellectual and polished strains, the doctrines of the gospel, it is clear enough that we should soon see Christians depart, without having their places supplied, whilst the remainder would sink into polished inanity. On the other hand, if our pulpits were exclusively filled by men of the revivalist class, though they might be true to their vocation, preach the gospel faithfully and with the utmost ardour; yet the issue must be a superficial, unsteady, and flickering state of religion. Both united, will accomplish the highest good; in their isolated and divided movements, but little. Then in this respect let not "*Ephraim vex Judah, nor Judah Ephraim;*" but let all blend their several talents in one harmonious effort, to accomplish the grand purposes of the blessed gospel, "*Glory to God in the highest; and on earth, peace and good will amongst men.*"

Let us return to Mr. Miller. It has already been remarked, that he ranked amongst the revivalists of his day: not that he was an imitator of any master of

such school ; but he possessed qualities which naturally classed him with the most lively and zealous evangelists of his time. It may be proper to consider his character in this point of view.

We have evidence, then, that he invariably sought to discharge the duties of his ministry "*in the spirit.*" That is, he sought the unction, guidance, presence, and power of the Holy Ghost, in the office and exercise of preaching. A circumstance illustrative of this was witnessed by one of his most intimate friends, at Oldham. This occurred after he had been in the ministry some years ; but that circumstance is of no consequence, as Mr. Miller was not a man in this respect "*given to change.*" This friend informs us, "One day being in Oldham, he came into the room in which I was sitting, bringing his papers to prepare for the approaching sabbath. On seeing this, I rose to leave the room, but he desired me to be seated, saying that I should not disturb him. He soon appeared so abstracted from every thing earthly, as to be quite unconscious of my presence. Being seated near a window at the other end of the room, and happening to turn my head, I saw that he was kneeling in a retired corner, wholly absorbed, without uttering a word, with his hands and eyes raised towards heaven. The impression on my own mind was, that he was waiting for divine direction in the choice of a subject, from which to preach to that particular people. It was the opinion of those who had the best possible opportunity of knowing, that this was his constant practice." How suitable such a posture, and how becoming such an exercise, when man has to deliver the message of God, and to deal with his fellow-men on the interests of their salvation.

The following anecdotes are furnished by the same authority, in proof that Mr. Miller uniformly acted on the principle above referred to. "Once being with an intimate friend of mine who had heard him preach a most impressive sermon from these words, "*Why stand ye here all the day idle,*" she requested him to take that text the next time he preached at Flixton. "I cannot promise," was the reply, "I cannot preach from a text when I choose." The next time he went, he complied with her request, and from that sermon three persons dated their conversion. Another time, while conversing with Mr. Miller, understanding he had been made very useful while speaking from John, chap. v. 25, I asked him if he would preach from the same text, the first time he came to Bridgewater-street, (Manchester.) He again said, "I cannot promise, for I cannot preach when I will." — was present one day, when he was preaching at Swan-street Chapel, (Manchester,) and in the midst of the sermon he stopped suddenly and said, "I believe some person has just received a blessing." A man immediately rose, and said that he had found peace. He told — afterwards that he was sensible that God had applied the word to some heart. Before going to chapel that evening he had been so ill, that he fainted two or three times. Mrs. Miller urged him not to go, but he replied, "My dear, the pulpit is the fittest place for a minister to die in."

It was once the privilege of the writer to hear Mr. Miller, when in the fulness of his power. The text was, "*Fear not, only believe;*" no doubt a favourite topic. He expatiated on the nature and privileges of faith, with great perspicuity and beauty of illustration, such as indicated much acuteness and discrimination of mind,

as well as extensive reading in theology. The impression at the time was, that the saintly Fletcher was the great master whom the preacher most followed, as well in theological opinion, as in spirit and manner. But the divine power which attended the word was the most prominent and remarkable feature of the case.

This occurred at one of the district meetings of the connexion. Mr. Miller regularly attended the sittings of the meeting, but spoke not a word connected either with the secular or disciplinary business going on. He was abstracted, full of the spirit of devotion, and with hands clasped, and eyes uplifted to heaven, was often seen pouring out ejaculations to God. During the course of the day, on the evening of which the above sermon was delivered, he was observed to retire, several times, behind a screen in the chapel, and then, in silent and fervent prayer, hold communion with the Father of spirits. The whole service was conducted without any extravagancies ; but an influence attended the sermon that appeared to illuminate, melt, and bow down every heart. It was one of those sacred, and consecrated hours, which can never be forgotten.

Whilst Mr. Miller sought to preach "*in the spirit,*" he did not neglect subordinate preparation. He was a constant student of his Bible, and down to the latest moments of life carried a small Testament in his pocket, which he often drew out for the purpose of reading. To the regret of his friends, after the example of many others, he burned the papers containing his preparations for the pulpit, together with other subjects, some time before his decease. But although we have not these remains of his industry and piety to appeal to, it is known to his family and intimate friends, that he posses-

sed very rich and extensive stores of outlines, and great numbers of sermons fully written. This is mentioned to show, that Mr. Miller was no enthusiast, as that character is defined by Mr. Wesley, viz.—“a person who seeks the end without employing the means to accomplish it.” It was only in the diligent use of means that he expected the fulfilment of the promise of the Saviour made to his first ministers: “*But ye shall receive power after that the Holy Ghost is come upon you: and, lo, I am with you alway, even unto the end of the world.*”

In his doctrine, Mr. Miller chiefly dwelt on a present and a full salvation. He delighted to exhibit the Saviour in the fulness of his sacrificial and mediatorial grace. This was done simply, palpably, boldly. No refinement of speculation, crude and confused philosophy, verbal criticism, meretricious ornament, or artificial eloquence, was ever permitted to disguise or hide the doctrine of the cross. His Lord and Redeemer, not himself, was set forth to the view of perishing men. He knew that faith could not be produced in the heart, unless the only object on which it can terminate was fully exhibited to the mind, and that a present salvation is, in all cases, the effect of faith. On this principle he was led, through the whole period of his ministry, to “*know nothing amongst men but Christ, and him crucified,*” and could say with St. Paul, “*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*” He sought to make the atonement “*all in all,*” in the mode of the sinner’s acceptance with God, as well as in the attainment and retention of religious privileges. He proclaimed Jesus Christ as “*the end of the law for righteousness to every one who believeth;*” his blood as the redemption price, through which alone the penitent can

obtain "*forgiveness*;" his sacrifice as the only "*propitiatory offering*" which is, or can be, accepted of God as sufficient, in itself, without the addition of human virtue or merit; his seal affixed to the New Covenant in death, as constituting a complete right and warrant to all men, to believe and embrace its provisions; and his intercession in the "*holy place*," as opening up a "*new and living way*" of approach to God. These points, and their kindred truths, engaged Mr. Miller's most impassioned ministry. Even at the close of life we have heard him remark with pain, or delight and pleasure, on the sermons he heard, just as they were deficient or full on these vital subjects. He considered it irreligious and profane, for the minister of Christ to amuse himself and his hearers, by delivering lectures on moral, philological, metaphysical, or any other questions, in the place of Christ and him crucified. Hence his ministry was rich and full. A mind which always diverges to one point, and that point the cross, may well become richly stored, powerfully impressed, and tenderly eloquent on a theme so divine. But because this key is only employed, it does not follow that the notes must always be the same. Indeed, it is this one great truth which opens all other truth to the mind. When the cross is made, as it ought to be, the centre of the entire Christian system, then every blessing is seen to radiate from this glorious object. God's relations to man are all affected by the death of Christ; his moral condition before his actual conversion, is alleviated and softened, by this great provision of grace; it reaches him in its mercy, in all his wretchedness and sin: this is the foundation of pardon and reconciliation, together with the gift of the Holy Spirit,

peace with God, the rights of adoption, and restoration to holiness, and all the joys of salvation; this benefit extends to the grave itself, and in virtue of it, Jesus Christ is the Lord of the dead as well as the living; and more even than this, "*the Lamb that was slain,*" is proclaimed through the realms of eternal life, as "*Worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*" It is not without reason that Christ is called "THE TRUTH." He is so, because all truth, as well as merit, mercy, and grace, dwell in their fulness and perfection in him.

The temptation is great, and especially in the case of young and talented ministers to neglect this great theme, or only very partially to exhibit it in their ministrations. The show of erudition, originality, exact and beautiful composition, a desire to observe a perfect conformity to the rules of secular eloquence, and an anxious solicitude to excel in the use of dazzling metaphor, not to say a wish to meet the fastidious taste of the age, may lead such persons to place Christ and his redemption altogether in the back ground, or only to employ the doctrine of the cross to give point to a period, or ornament to some jejune sentiment, having nothing to do with the end for which he died.

Not so the holy man whose life we are now reviewing. He possessed an elegant mind, a refined taste, glowing imagination, and a rich command of figure and imagery; and, yet, he brought all his powers to bear on this one subject. Well he might. Are not the most profound mysteries connected with redemption; does it not involve the counsels, purposes, wisdom, love, and holiness of God, evolved in a long line of providential

events, till the "*dayspring arose from on high?*" Do not the inspired prophets employ every possible form of expression, from plain and simple enunciation, tender and impassioned song, up to all the sublimities and grandeurs of oriental description on the person and work of Messiah? Nothing can be a greater mistake than the supposition that a ministry must be poor, unintellectual, and destitute of the higher qualities of sentiment and power, because it is evangelical. The reverse of this is the case. The highest truth placed within the reach of the human mind is religion; and the first truth in the great, varied, and endless series, is Christ and him crucified.

But this would not be the only, or, indeed, the chief consideration with such a man as Mr. Miller. His mind would revolve on the question, as to what position this doctrine held in the economy of grace; and how it stood connected with the salvation of lost and ruined sinners. The subject for meditation with him would not be, what topics would furnish the best material to work into a sermon, stand out in the greatest majesty, and give scope for the finest play of the imagination, and the powers of oratory. Nothing of this kind could engage his mind for a moment. What is pre-eminently the doctrine of salvation would be the great question with him. He found from the teaching, and the practice of the apostles, that the cross was the primary instrument employed in primitive times, and he followed the bright example. To attempt to bring sinners to God; to lead them into the blessedness of a forgiven state; to seek their conversion; to inspire them with sacred joy, and to guide them to a new and holy life, without the doctrine of Christ as a Saviour, he knew to be a most hopeless task. Keeping the legitimate

end of the ministry constantly in view, he, like a wise master builder, made use of such truths and means, as he knew God had, in his own ordination, appointed to secure this happy result. The question as to the mode of a sinner's acceptance with God, being settled, and revealed on the divine authority alone ; and this being absolutely, irreversibly, and universally in and through Jesus Christ, the "*Lamb of God who hath taken away the sin of the world,*" he felt himself bound, on the peril of his salvation, to proclaim this doctrine to sinful man.

The objects sought by ministers may be pretty accurately understood by the topics from which they preach. If some selfish, ambitious, or worldly spirit, lurks within, the doctrine delivered will generally agree to this class of motives. If the object is to make religion the tool and instrument of an ecclesiastical monarchy, and through a system of exclusive rights, arbitrary government, pompous ceremonies, and mystic ordinances, to create a field for the gratification of personal aggrandizement, and domination, then, the teaching will agree to the purpose. In these and all similar cases, there can be no exaltation of Christ ; no setting forth of his sacrificial death ; no invitation to trust in his exclusive merit ; no offer of a present salvation in his name. The presence of the Saviour would ruin the whole design, and hence, in the ministrations of such men, he is never found. But on the other hand, when the design is simply to bring sinners to salvation, and to build up the church, then the doctrine of the atonement is always employed. Mr. Miller never lost sight of the end, and as a consequence, he was faithful to the divinely appointed

means. In his opinion, to seek the recovery of lost sinners to God, and to promote the triumphs of the gospel in the world, without a full, plain, and vivid exhibition of the righteousness, and meritorious blood of Christ, would be like expecting the health of physical life without the agencies producing it. Two feelings seem to have occupied his whole soul, and these were interwoven with each other. The one was the ardent, burning zeal to honour, exalt, and set forth the Saviour, who died for himself and all mankind; and the other was an impassioned desire to persuade all the world to come to this blessed Jesus, for the benefit of his salvation. The one sentiment was the parent of the other; because he had found in his redeeming Lord a full, and all-sufficient merit, which gave him peace, holiness, and power; he was tenderly solicitous that others should taste and feel the same glorious liberty and divine joys, which animated his own mind.

In agreement with these sentiments, on the sufficiency of the atonement, the ministry of Mr. Miller was remarkable for a clear and forcible exhibition of the mode of attaining the privileges of a present salvation. He held the principle that it was the duty of all he addressed to "*believe to the saving of the soul.*" This doctrine, however, was not isolated. The law by which guilty men are convinced, brought to repentance, and turned to seek God, was like a flaming sword in his hand. He did not scruple to denounce sin, lay it open in its enormity, particularize and dissect the hidden or open transgression, and point out, in the most energetic manner, the danger of unpardoned guilt. But when the Holy Spirit, through his ministry,

had produced "*repentance towards God,*" he did not fail to lead the mourner in Zion to "*faith in our Lord Jesus Christ.*" This faith, in his creed and manner of teaching, stood connected with a free and instantaneous pardon, the present and direct witness of the Spirit, peace and reconciliation with God, and the seeds of all holiness, in the regeneration of the heart. His sermons, exhortations, and prayers, were all directed to this point. He waited for, and expected this fruit. Like a faithful shepherd going before his flock, to "*lead them into green pastures,*" so he stood before the people, in all the tenderness of divine love; and with the vehemence of a man only intent on the happiness and salvation of his hearers, he importuned, warned, allured, "*if haply*" he might be the instrument of leading some into the kingdom of God, in every service in which he engaged. This was not a transient effort. It was the business of his life; and even in old age, when the light was but glimmering in the lamp, and his enfeebled powers seemed to bend and tremble by the exertion, he was still faithful to his old and original convictions.

Though Mr. Miller insisted on the obligation of all to believe and embrace the gospel, yet he did not adopt the pelagian notion, that man can, of himself, and without divine aid, exercise saving faith. The writer has a perfect recollection of the beautiful, and accurate distinction, made by Mr. Miller, in the sermon already referred to, between the operations of divine grace, and the obedient faith, which is binding upon man, and is, consequently his own act. He dwelt largely on the operations of the Holy Spirit on the mind, and showed, that through this grace, it became practicable

to believe in Christ, so as to enter into a state of assurance and liberty. He insisted that man could not perform the work which is appropriate to God, and that God would not perform the duty enjoined on man.

The effect of this ardent, evangelical ministry, was very great. He could not be satisfied without the evidence of good being done in the conversion of sinners. Popularity, in the hacknied sense of the term, he never sought, and yet he was popular. Crowds attended his ministry, in nearly every place in which he was stationed, attracted by the eminence of his piety, the fervour of his zeal, and the universally reported blessing of God, which attended his holy exertions. The scenes which, on many occasions, were connected with his preaching, would be deemed, by many good and sober-minded Christians, as enthusiastic and disorderly. They might be so, compared with the general stillness attending ordinary services. The bitter cries of penitent and broken-hearted sinners, the importunate prayers of the people of God, for their pardon; the joys of salvation expressed in hymns of praise, when liberty was proclaimed, produced a confusion in which Mr. Miller delighted to mingle; and though the sounds might be discordant in the ears of some, yet they were the music which delighted his soul.

One other quality, of great importance to the success of the gospel which characterized Mr. Miller's ministry, was faith in the message. He seems to have lived and preached in the unwavering confidence that he should become the instrument of good to the souls of men. But this sentiment was not a confused and unsupported impression. He took pains that the gospel which he delivered should be God's message,

and sought to obtain a conviction of mind, even as to the subjects on which it would be most proper to preach. In the devotions of the closet, he set himself to get the substance of the truth wrought into his own heart, so that he himself might feel its power and divinity, before delivering it as such to others. In every public duty, he habitually expressed the language of Moses, "*If thou go not with me, take me not up hence.*" Thus prepared, he went to preach, "*not the word of man, but as it is in truth;*" under such inspirations, "*the word of God*" "*in power, in the Holy Ghost, and in much assurance.*"

Under the influence of these feelings, he trusted in God for help. No doubt, hesitancy, finesse, arts of pleasing, or prudential selection and reservation, ever marred the truth from his lips. He never "*handled the word of God deceitfully, but by manifestation of the truth commended himself to every man's conscience in the sight of God.*" When he took up, as the subject of his ministry, the truths of the New Testament, he had no more doubt of their divinity, power, and efficacy, than the inspired evangelists who first delivered them. Hence his preaching partook less of the style of argument than of simple enunciation. Feeling the gospel which he taught to be from God, he did not set himself to reason respecting it, but, to exhibit, set it forth, and offer its blessings in all their plenitude and grace.

But Mr. Miller's faith did not terminate here; he *believed for success*. This is a difficult question. How a minister's faith can influence the reception of the gospel which he delivers, and, consequently, lead to salvation, is confessedly a somewhat perplexing and

mysterious point. The congregations to whom the word of God is sent, are parties to the great work of reconciliation sought to be accomplished, and they are moral agents. On this principle it is obvious that they may "*make light*" of the offer; one may still "*go to his farm, another to his merchandise, and another to his domestic avocations*" and pleasures, and the truth they hear, may be the "*savour of death upto death.*" Moreover, it is equally clear, that the blessings of grace are conferred, not on the ground of the faith of the minister, or through the necessary operations of means and ordinances, but on the condition of an individual faith, personally exercised in the truth. There can be no salvation by proxy. No vicarious pardon or right to life and spiritual happiness, is provided for in Christianity. "*So every one of us shall give account of himself to God.*" How then, it may be asked, can the faith of a minister be connected with the success of his message? In many ways. So far as individual influence is concerned, the sincerity and confidence exhibited, must have a powerful effect on the hearers. This secondary power is not to be disregarded, as man is constituted. Why may not faith in the truth, exercised by the preacher, stimulate, and lead to faith in the hearer, just as love, joy, grief, elicit a corresponding feeling in others? We do not imagine or affirm that this grace can be produced by human influence, but it may certainly be encouraged, just as was the case when Philip said to his brethren, "*We have found him of whom Moses in the law and prophets did write; come and see;*" and in the parallel case of the woman of Samaria, who, hastening to the city, testified, saying, "*Come, see a man which told me all things that ever I did: Is not*

this the Christ? And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did."

But more: faith in the gospel message, when exercised by the minister, will necessarily lead him to urge it home upon his hearers, as a present, sufficient, and divinely appointed means of salvation. There is an essential difference betwixt preaching the truth of God as a mere lesson of wisdom recommended to the hearer for consideration and improvement, and delivering it as the word of salvation, to be at once embraced, and its privileges enjoyed. In the one case, the doctrine taught is left for the mind to digest, and a distant moral effect to grow up from this germ of truth; but, in the other case, the gospel is supposed to offer a present Saviour in all the virtue of his passion, and, through a belief in him, to produce instant effects. Nothing but such faith as we are now considering, can either enable the minister to do justice to the truth, on the one hand; or to treat with man on the question of his reconciliation aright, on the other. But, above all, faith exercised in the delivery of the gospel message must engage and procure the blessing of God. It is this, no doubt, which gives success. Other things may have their effect, but they are only secondary. The presence, power, and effusions of the Holy Spirit, are essential to produce salvation through the word.

The mode of spiritual influence may be difficult to explain; but if facts are considered in illustration of the subject, it will appear that, the evangelical character of the doctrine taught, and the holiness of the teacher, are necessary as the basis of these operations. The advocates of a merely, *ex-officio*, ministry inducted on the

scheme of apostolical succession, seem to imagine, that the Holy Spirit exhibits his grace, certainly, and necessarily, through this agency, irrespective of the doctrine taught, or the moral character of the teacher. Let the fruits of the Spirit, in living holiness, happiness, and sacred knowledge, be produced in corroboration of this theory, and in the presence of such evidence, its validity may be admitted, but not till then. If apostolical succession constitutes a true spiritual vocation, it always existed in the church of Rome; and if the episcopacy of our national church confers this privilege, then, it must always have existed in this country. What are the facts of the case? Do we find, in the long and dreary history of popery, the operations of the Spirit, in the conversion, holy lives, spiritual privileges, useful labours, simple worship, and confiding love of successive generations of happy Christians—the fruit of this supposed, and only, valid ministry? If the Holy Spirit necessarily connected his influence and power, with the sacraments and ordinances administered by this priesthood, then the evidence must appear; and as this system has been in operation on so extended a scale of time and space, these fruits must be supposed to have existed in rich, and varied abundance. But it is notorious, that in every place, and through all time, wherever this church has prevailed, there has been, almost universally, the absence of all vital religion. How is this, if the Holy Spirit flows through the ministrations of these men, and these sacraments, without any regard to their personal state; whether they are infidels or Christians, depraved or pious; whether they preach the truth, or only administer unmeaning and gorgeous ceremonies? In the

absence of the scriptural evidence of the work and operations of the Holy Spirit, we are obliged to conclude that He cannot possibly be present.

The same must be the fact in the other case. The episcopal church of this country has always possessed the supposed succession of ministers, and consequent valid sacraments. Has true, experimental, and saving religion been the uniform result? We have only to visit any parish, or village, in the nation, where the gospel is not proclaimed from holy lips, for an answer to this question. We have in all such cases, a ministry, in the visible succession, and yet, no penitent mourners after God; no faith uniting the soul to the Saviour and leading to pardon and peace; no regeneration of the heart, and sanctification by the truth; no spiritual, devout, and holy habits of life, ever appear, as the fruit and result. Indeed every thing vital in religion, is generally decried by such parties: "*Like priest, like people.*" The pretence of miracles, without the eyes of the blind being opened, the ears of the deaf unstopped, the maimed and afflicted healed, or, the dead raised, would be just as true as the claim to the exclusive possession of the promised grace of the Holy Spirit, while all his healing and saving virtue upon the soul is absent.

Much of this error, so fatal to the interests of true religion, seems to lie, in the supposition, that the Spirit infuses his grace and influence into the physical elements employed in the sacraments, rather than into the truth, and the soul of the living minister. It is not denied that a blessing attends all the ordinances, when administered by holy men; but to suppose that the Holy Spirit so infuses his influence into the

substance of the sacramental elements, as to change their nature, and cause them certainly, and necessarily, to minister grace and salvation to the recipient, instead of doing so conditionally, and morally, is to adopt—whatever terms may be employed to represent the transformation—the spirit of the popish doctrine of transubstantiation.

The fact seems to be, that the Spirit of God chiefly employs two instruments, the truth, and the living mind; or, the living mind holding the truth. Hence, in the accounts we have of the operations of the Holy Ghost, whether in promise, or, as illustrated in the Acts of the Apostles, we find the spiritual and truthful mind, made the instrument. The promises made by Christ to his apostles and disciples, previously to his removal from them, as well as their subsequent fulfilment, equally involve this principle.

The narrative of the Pentecost will sufficiently illustrate this. Our Lord had said to his disciples, "*But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and unto the uttermost part of the earth.*" They waited in devout prayer for the fulfilment of this promise. "*And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*" In explanation of this wonderful phenomenon, Peter, addressing the multitude, said—"This is

that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." In further explanation he exclaimed: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

In this great transaction, which, the miracle excepted, is a type of all subsequent effusions of the Holy Spirit, we find that the first effect was to "FILL" the souls of the apostles, and then to attest the gospel they were taught to deliver. The human mind, in an elevated tone of faith and feeling, was made the instrument of, both the reception of the promised "*gift of the Father,*" and of communicating, through this sacred influence, the saving truth of the gospel to others. The circumstances were extraordinary, so far as inspiration and speaking with tongues, were concerned, but even these parts of the eventful visitation tend to illustrate the principle. The Holy Spirit did not engrave the truths to be taught on some material substance, he did not manifest to the multitude, the riches and power of this Pentecostal grace through the medium of altars, ceremonies, and emblems, but through living men.

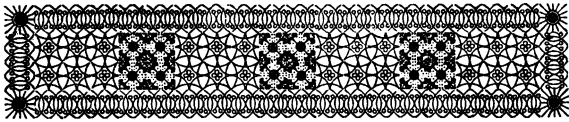
The inspired narrative of the first planting of the primitive churches, will confirm these views. On the theory of many modern teachers of the supposed

primitive doctrine of the church, the apostles ought to have "*gone every where,*" not preaching the gospel, but establishing ceremonies and directing the people through their medium, to expect the gift of the Holy Ghost. Instead of this, they carried in their own hearts the animating inspiration; and preaching, that Jesus died for the sins of man, they waited, in faith, for the Spirit to crown their doctrine with success.

The introduction of the gospel to the Gentiles, in the family of Cornelius, is beautifully illustrative of this point. While Peter was proclaiming, "*To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins:*" It is added, "*While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*" "*Then answered Peter, can any man forbid water, that these shall not be baptized, which have received the Holy Ghost as well as we.*" Here even the initiatory ordinance of baptism, had not been administered when the Spirit descended upon the assembled people. He sanctioned the glorious truth taught by the apostles, and gave a delightful intimation of the manner in which His blessed effusions might be expected, wherever the gospel in its fulness of mercy and grace should be proclaimed, to the end of time.

When we speak of Mr. Miller preaching the gospel in faith, we chiefly refer to a devout expectation of the gift of the Holy Ghost. In virtue of his commission, of the divine promise, and of the constitution of the kingdom of God, he had a right to indulge in this expectation. In every place he visited, he endeavoured to produce an impression on the people to "*wait*" for this blessing. His own prayers included this subject,

as a chief and necessary good, and he encouraged, incited, and united the faithful and devout, to join him in these fervent and holy exercises. He seems not to have adopted any human apparatus or means to bring about a revival of the work of God, but to have sought it as a blessing purely divine. It is true, he assisted penitents in prayer meetings and otherwise, but he trusted chiefly to the gospel message delivered in faith, and in the power of the Holy Ghost, to produce conviction, and to awaken the dead in sin. His expectations were rarely disappointed, though the amount of success attending his ministry was of course unequal. In many places the divine power seemed, like the winds in Ezekiel's vision, to "*breathe on the dry bones,*" and an exceedingly great number, though "*very dry,*" rose to life, health, holiness, and joy; whilst in other places, only a few received the truth, whilst the multitude remained in the slumbers of death.



CHAPTER IV.

ITINERANCY.

MR. MILLER continued to exercise his ministry in a local capacity for five or six years, in Sheffield and the adjacent places, before he entered the ranks of itinerancy. In this limited sphere, he was eminently devout, fervent in spirit, faithful to the truth, zealous and successful in his labours, and, till the novelty of his ministry wore off, extremely popular.

We are not informed as to the causes which restrained him from sooner entering the regular ministry. He was, indeed, married, had a rising family, was settled in a genteel and lucrative profession, and was surrounded by respectable and admiring friends. It is most likely, that some one, or the union of all these causes, led to the delay. However, the time at length came when every obstacle was made to give way, and in the remarkable year of 1799, he came forth in this onerous, self-denying, and difficult work.

We mention this as a remarkable year in the annals of our body, because it pleased the great Head of the Church to raise up and send forth, at that period, a number of eminent men; and two or three especially, of the most talented, eloquent, influential, and useful, who ever edified our department of the church, or were ever given to the church universal. Whether this was done to crown the Methodism of the last century with a peculiar glory as it retired, like time, into the oblivion of the past; or whether it was intended to lay a foundation for the prosperity and stability of the work of God in the new century then approaching, it is difficult to say. However, the truth is, that this "*exceeding grace of God*" has had this double effect.

It is not difficult to judge of the probable, nay, the certain course of any branch of the professing church, in a next generation, if a right estimate can be taken of the piety, talents, and faithfulness of the youthful ministers who are destined to lead it in the wilderness during that time. The character of the ministry at any period will indicate the divine will. The chief instruments by which he blesses the world, through any branch of the church, are living men. If, on some moral ground, he cannot bestow, or having formerly bestowed, continue his grace and calling to any line of ministers, he withholds his Spirit, and bestows the holy vocation upon some other class. The old line may remain visibly, and clamouring respecting their honour and rights, appropriate both to themselves: but if God has abandoned them, it will be filled with incompetent, ceremonious, and unfaithful men. On the other hand, if this blessing

is continued, the Holy Spirit will pour his oil either into hearts fitted for the office, or made so by his holy anointing. A comprehensive judgment, great and useful talent, aptness and ability to teach, an enlarged knowledge of the principles adapted to the spiritual and peculiar government of the church, together with the affections which belong to those who are called of God to this office, will be apparent.

When such men are bestowed on a church at any period, its progress may be easily foreseen. The time, nay, the very year in which Mr. Miller came out, was an epoch of this kind. It was honourable to him, as it would have been to any one, to be associated with the men in question, in the mere circumstances and commencement of their glorious ministry; and although he was in many points unlike the most eminent of them, yet, in spirit, in conversation, in purity, in holy zeal, and in success, he was worthy of being classed with them as a noble compeer, or indeed with the most excellent ministers of any church in any age.

We have evidence that Mr. Miller began the full ministry in the midst of great exercises and temptations. Their nature is not now fully known, but they seem to have been of a most distressing kind. He was, at the time he set out, neither a novice in religion, nor young in years. He felt all the weight of the course he was taking. His responsibility to God, the idea of the blood of souls resting upon him if unfaithful, the difficulties of the ministry itself if rightly prosecuted, the question of success in the conversion of sinners to God, and the probable disappointments, sorrows, and sufferings to be met with, would be points on which such a mind as Mr. Miller's would naturally

dwell with poignant sensibility. With these spiritual exercises, he had, no doubt, obtruded on his attention, however he might dispose of such matters, many harrassing and perplexing thoughts, relative to the circumstances of his beloved family, in so new and ungenial a situation as the itinerant field. If his own elevated piety bore him above these secondary considerations, it is certain, that his friends would bring them before his attention, and probably bewilder a mind which, at no time, possessed any remarkable capacity or tact for the management of worldly affairs.

But allowing all this its full share, in considering the temptations endured by this holy man, the true solution can only be found in the supposition that they were sent, or permitted, by that blessed Saviour, who by these means, was preparing his servant for more eminent usefulness. It is said of our Lord himself, after his baptism, and the visible descent of the Holy Ghost upon him, together with the public attestation of the "*voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Then was Jesus led up of the SPIRIT into the wilderness to be tempted of the devil.*" This was on the eve of his assumption of the divine, plenary, and prophetic ministry which amongst other things he came to fulfil. This solemn and mysterious temptation had probably a double purpose. In the first instance, it stood related, in some manner, with his own preparation for the office of "*teacher sent from God;*" or, constituted a part of that vicarious character and sufferings, which he had assumed and undertaken to endure; or, there was a second and remote purpose, namely, as an example and pattern of the preparatory exercises of his true ministers in all succeeding ages.

Mr. Miller was in this respect conformed to his Lord. His sufferings were extreme, indeed so acute, as greatly to affect his health, and, for a season, nearly incapacitate him for public service. In this state of mind he left his home, his warm-hearted and affectionate companions, and entered upon the difficult duties of the ministry. In all circumstances this is found to be a weighty, responsible, and fearful undertaking; but in the case of Mr. Miller, the burden was greatly increased by the agony of his mind.

On this subject the Rev. William Naylor remarks—“When appointed to a circuit he passed through Doncaster, and attempted to preach, but so powerfully was he under temptation, that he could scarcely say any thing, and what he did say, was in such a feeble manner, that we were greatly distressed, and the wicked rejoiced, saying: “It is all over with Miller.” The following night I heard him at York. He was confounded before the congregation. Up to the time of his appointment to take a circuit he had said, that he knew not what it was to be tempted, but then he felt what “sore temptations mean.” I remember my father observing, “the Lord is preparing Mr. Miller for his work; no man can be fit to preach the gospel and comfort others, who is himself a stranger to temptation.” If I recollect rightly, this gloomy state continued for half a year. Two years after this, he visited Doncaster, and preached to a full and overflowing house, with great power and boldness, from Felix trembling. He could then look into the gallery (which he could not do before) and pointedly addressed the rich and genteel. At this period great unction attended his word, and he was truly as a flame of fire.”

A letter, without date, as is the case with most of Mr. Miller's communications, but evidently written about the commencement of his ministry, and addressed to Mrs. Harwood, Nancy, and Mary Unwin, probably refers to these conflicts. He writes—"We rejoiced abundantly at seeing Mr. Harwood, and hearing from you. We share in your sorrows—we share in your joys. A short liv'd flower; but now blooming in the courts of our God! Oh, the sweet *Passivity*, of sinking sweetly into the will of God! This alone is our rest, this disarms adversity, disappoints hell, and gives constant victory. I have had many occasions of trying its power, still my conflicts continue, my burden is heavy, but God is my refuge, faith my anchor, and Jesus my deliverer. I just get on. My head still continues very unable to bear the exertion I am constrained to make, and, my nervous disorder sometimes returns with overwhelming power. But I cannot describe my situation fully. Sometimes I think my bodily indisposition affects my head, and brings on the most painful feelings; sometimes I think the burden I have to bear, in itself, sufficient to produce most of the effects I labour under. But I leave the subject: you cannot sympathize with me except you underwent some of my exercises. Praise God, he helps me in the pulpit, though not in study. I am called to trust him fully—I will, he helping me—I will. There is a crown at the end of the cross!—I rejoice that you are so satisfied with your preachers! Oh, pray for them, for I have reproached myself for my unfeelingness in this respect. If you knew fully their trials, difficulties, and temptations, you would pity and love them more. God of love, help me through! I am ready to sink at times, and think I cannot get one step further; pray—

pray—pray—contend—wrestle—agonize—for me. I want it all; never was such a poor, weak, incapable creature sent out. If God brings me through, none need despair. I have just heard from Hallam. He is going on nobly; seems truly alive, and prospering in his ministry. How is it, that God opens his book, gives him fresh matter, and affords him comfort in his duty, and I have to struggle and fight, no doubt, for the wisest ends? may they be answered!"

Thus he commenced his glorious ministry in the midst of satanic temptations, great nervous depression, bodily infirmities and weakness, mental embarrassment, and harrassing fears. To him, at the time, this state was a great trial, but it was a blessed preparation for his arduous employment. Knowing by this discipline, the exercises and trials of the spiritual life, he was prepared to feel and sympathize with the weak and tempted of his flock.

Mr. Miller appears to have laid down, from the beginning, some specific rules for the government of his conduct in the itinerant life. These related to the choice of circuits, temporal comforts and conveniences, and modes of usefulness. He determined never to choose for himself the sphere of his own labours, judging in this particular, as in all others, that he ought to trust in divine providence, and receive his appointment as from himself. This, in our body, may be regarded as one of the forms of humble submission; and the opposite conduct, as a possible mark of restless ambition, or a desire for earthly comfort and gratification. In all states of human, or religious society, there must be found what is esteemed the little and the great. This distinction amongst us, chiefly exists in the sup-

posed difference of circuits. One class being deemed stations of greatness and respectability, on account of the character of the towns, and number and rank of the people; whilst other places are considered comparatively small and insignificant. This distinction is often fallacious and unreal, but it serves to exercise humility, or to draw out the latent love of pre-eminence. When, therefore, Mr. Miller determined to act on the rule of never choosing for himself, the resolution in his case involved a fine principle of religion. The following extracts will show his feeling on the subject:—"I know nothing of my future destination, nor will I know anything about it. But the Lord has long informed me I have more work to do, and I believe important work to do, in some part of his vineyard. My life is a miracle. I was never able to labour so hard, and never felt the Lord give me more of his Spirit. Oh, pray for me, my dear sister, that his whole will may be done, in and by me." Referring to the same subject, he remarks:—"I have deferred writing to you sooner, as there could be no certainty of my station being permanent, until the conference was nearly finished. I confess to you my appointment to — has astonished me. It was not what I expected. The immense distance of the removal with my large family is terrific indeed. I can only say, "*Thy will be done.*" I have one comfort, that is, I have left the whole with the Lord; and I trust that he will go with me, and support me in every trial, and bless my labours to the people." In this spirit of humble and pious submission did this holy man enter upon and continue his labours, being only anxious to follow the cloud of the divine presence, and be useful wherever his lot might be cast.

The temporal privations of many of the brethren, in those days, were very great; and Mr. Miller and his lovely family had to endure their full share. But he never murmured. Some of his early letters are beautifully expressive, not of submission merely, but of gratitude and thankfulness. In giving an account of his arrival in one of the circuits to which he was appointed, a friend furnishes the following anecdote. "I well remember being with Messrs. —, the society stewards, when they met to receive Mr. Miller and his family. They made an apology because another family and Mr. Miller's, must both live in the same house. Mr. Miller replied, in his usual cheerful manner: "God be merciful to us Methodist preachers, if our two families cannot live in such a house as this!" This might be no trial to the two brethren, but it is questionable whether the ladies would feel it so lightly. The above specimen, is only illustrative of the spirit of pious resignation in which he lived, in regard to these inferior matters.

1. WHITBY was the first circuit to which he was appointed; and here those extraordinary conflicts and triumphs, which marked his career had their commencement. The painful exercises and temptations which have already been referred to, began on his entering this field of labour; and, here he obtained a measure of that "*hardness of a good soldier of Jesus Christ,*" which eventually fitted him for the great work assigned him by his Lord. The few letters which remain, addressed from this place, affectingly refer to this subject, and also indicate his growing strength, and the success which, notwithstanding his painful mental sufferings, attended his ministry. He remarks, in one of his letters, "The Lord is deepening his work: the

work of sanctification goes on : many have lately entered into the precious liberty ; and I have evident reason to praise God, that he has made me useful, particularly in this respect." "On his going out in 1799," remarks one of his friends, "he took his appointment at Whitby. His excessive labours had so shattered his nervous system, that, when the friends expected to receive what we term a red-hot revivalist, he literally went to them as the weeping prophet, and for the whole of that year, passed through a fiery ordeal of mental suffering." In this state, he was much more fitted to edify the church, than to exercise efficiently that awakening ministry, of which, both before and afterwards he furnished so remarkable an example.

2. WHITEHAVEN was the second place to which Mr. Miller was appointed. In his Memoirs of that eminently pious and talented young man, cut off in the youth of his days, JOHN HEARNshaw, the VENERABLE and REVEREND RICHARD REECE, remarks, "His colleagues (these were Messrs. Braithwaite and Miller,) were faithful men, like-minded with himself ; and as might be expected, they had not laboured long, before this wilderness began to bud and blossom, and the fruit of their united endeavours appeared in many parts of the circuit. The careless were awakened to a religious concern, and many of those who had been in bondage to unbelief and fear, were brought into Christian liberty. In Carlisle, upwards of a hundred were converted to God who promised fair ; and in other parts of the circuit the work was prospering."

It is difficult to assign the amount of usefulness granted to the *individual*, in a mixed ministry,

such as obtains amongst us. This may not be of much importance in itself, otherwise than as it must often lead to an erroneous judgment. Some will gain more and others much less credit than they deserve. The most ardent and zealous are generally the instruments of bringing the greater number to a direct closing with Christ, whilst the more sedate have sown far the greater quantity of truth in their minds. However, in the instance before us, no disparaging notions can be entertained of any, when all were eminent in piety, talent, and zeal. "*Every one shall receive a reward according to his own labour.*"

The correspondence of Mr. Miller from Whitehaven, is more full than from his former station. He importunately says to Ann Unwin,—“Continue to pray for us. I have my trials and temptations; but, hitherto, I have been preserved. Preaching is yet a heavy burden, but grows rather easier. The Lord is blessing us: I have seen a blessed change in this circuit. The prospect seems to promise great things. I want wisdom and life. I have need, great need, of both; but I want one thing more than either, and which, if I possessed, I believe I should obtain both the other—**FAITHFULNESS**. I am not faithful. Lord, pardon me; quicken my soul; make thy business my delight, and let me see the prosperity of Zion.”

In another letter addressed to the same friend, he breathes a similar spirit. “We are doing something here. I am waiting for more signal displays of God’s goodness. I have fresh tokens of my being in my right place, yet I am still tempted violently at times, much discouraged, and preaching yet, is a most heavy burden. But I begin to see more fully into the Lord’s

design, and I perceive the wisdom and the goodness of God in his dealings. *I have not been willing to be nothing, —willing to be quite a fool for Christ ; but I now see to be useful, pride must be fully subdued.* Oh, how I have resisted! Pardon me, my God, for thou mightest most justly have stript me, and put me out of thy vineyard. Pray, pray for me, my much loved friend. Wrestle with God on my account.” To Miss Mary Unwin, he writes from the same place :—“I could fill sheets of paper with complaints against myself, and praises of the long-suffering mercy of Jesus. I vow, and vow to be more faithful—to bear my cross with resigned delight—to be wholly conformed to him. But oh, how far short, how unfaithful, how ungrateful. Still the Lord supports me, nay, owns my labours in the ministry with his blessing. I think I have received greater tokens of his love in this respect, in this circuit than in my last. There is a fair prospect of the wilderness becoming a fruitful field ; and this country was a wilderness indeed. To be truly useful, I perceive I must be willing to become nothing. And oh, how difficult for a preacher ! Here we split, and here I see the decline of Methodism.”

The next letter from which we give an extract is addressed to Mr. Harwood. “I feel, he says, ashamed to say anything of myself in this letter, but if it will at all give you any pleasure, I surely ought at this time to give it. I am wonderfully recovering. I have already been twice in the pulpit, and it appears nothing less than miraculous. Praise the Lord, O my soul ! I think my mental powers have not materially suffered, and that soon, both in body and soul, I shall forget the effects of the affliction. I hope yet to see you at

the Leeds conference, when I may get over to Sheffield."

In these extracts we are permitted to see something additional of the character of Mr. Miller, in various lights. The ardour and intensity of his mind stands out to view; the sincerity and depth of his piety are seen in all his expressions; but that which most arrests the attention is, the—may we not say awful—struggle, which was going on in his soul, in the midst of the difficulties of his ministerial warfare. The gleamings which we have obtained, through his few remaining letters, it is true, let in but a glimmering light upon the subject, and nothing more. Had we the means of beholding this whole conflict, from its commencement, through its different stages to the end, it would present to our view such alternations of victory and defeat, as would cause us to tremble for the issue.

He found that the devotion of his whole life and time, to the ministry, and nothing but the ministry, was a very different thing to occasional exercises, which may be of the nature of a relief to the mind, when burdened with other cares. Having now to bend his undivided attention to study, he was sometimes baffled, bewildered, and perplexed, in a labyrinth, out of which he found it difficult to wend his way. His exercises in the pulpit were on some occasions, much embarrassed. His nervous system was also in a state of great disorder, and his general health much impaired. Whether the mental suffering occasioned the physical, or on the other hand, the corporeal weakness occasioned the mental distress, are questions of difficult solution. It is, however, an instructive and a noble spectacle, to see a sincere,

ardent, and religious mind, struggling with the first feelings, difficulties, and conflicts of such an occupation as preaching God's holy word; entering upon the care of souls; endeavouring to attain such views and affections as prepare the mind for the duty; and then, by exercise and practice, obtaining some degree of facility in the discharge of so difficult a task as that of public speaking.

But this was not a mere professional conflict; it was eminently spiritual. He beheld, with deep emotion, the sublimities of the ministerial vocation; the great interests which depended upon it; the importance of the prosperity of the work of God; and his fearful responsibility to his divine master. The "*burden of the Lord*" lay heavily upon him, and he was deeply sensible of the weight and value of the office committed to his care by the "*dispensation of the gospel*," which he had received.

It is instructive to see him, by God's blessing, emerging from this night of darkness; shaking himself from the incubus of fear, in which he was bound; rising into confidence, freedom, and strength; and improving in knowledge, experience and holiness, so as to fit him for that extended sphere of usefulness, which soon opened upon him. It may be doubted, whether any man was ever eminently successful in the church of God, unless previously trained, by temptation and mental suffering, for the exercises of public preaching, and, especially, the pastoral duties of the ministry. From this school of severe discipline he passed, as we shall soon see, into "*a large place*," of exalted enjoyment, and eminent service in the cause of Christ.

3. NOTTINGHAM was the third circuit to which Mr. Miller was appointed, and here he remained two years.

This society, which was previously of considerable strength in numbers, resources, and gifts, had been nearly broken up by the New Connexion agitation, which had rent them to pieces three or four years before. Their principal chapel had been clandestinely alienated from them, by the secession of a majority of trustees. By great exertions, and singular interpositions of Providence, however, the people had reared the much more spacious chapel in Halifax-place, previously to Mr. Miller's appointment, so that a fine field of usefulness was prepared for his reception.

It may be as well to state here, that Mr. Miller manifested a decided hostility to the principles on which this division was founded, as well as to the spirit in which it was conducted. At the time it manifested itself in great rifeness in Sheffield, he was resident there; was a young convert in all the ardour of first impressions, and without, of course, much knowledge of the mooted points in debate, on the endlessly vexatious subject of church government. Mr. Miller, however, had the good sense—not always possessed by young converts and ardent disciples;—to refuse to be carried away by the revolutionary clamour.

The old people now living, refer to that period, and the extraordinary scenes it opened up, with shrinking horror. They describe the trickery, intrigue, bullying, vituperation, slander, and reproach, employed to divide the societies, get possession of the chapels, and defraud the Wesleyans of their property, as most appalling. Such are the delusions to which the human mind is exposed, in the excitement of religious agitation, that these good people, when despoiling their brethren, no doubt, thought they were fighting the battles of the Lord.

Mr. Miller put himself manfully to oppose this strife and robbery. With some others, he drew up a declaration of allegiance to the Old Body, and a protest against the proceedings of the New, and obtained the signatures of as many of the society as could be prevailed upon to avow their attachment. This had the effect of staying the plague in some degree, and inducing a more settled state. Moreover, when a very pious, popular, and useful preacher was, for a time shaken, and in danger of joining some of the malcontents, Mr. Miller hastened to the scene of danger, and employed his utmost influence; and from his affection, ardour, and respectful demeanour, prevailed on his wavering friend to continue steadfast. The individual in question remained at his post, lived to be extensively useful, and died, amid the regrets of an affectionate people.

In consequence of the part Mr. Miller had taken in these disputes, his knowledge of the leading men, and also of the people generally, at Nottingham, as well as his qualifications as a preacher, he was peculiarly fitted for this place. He was received, by the officers and people with great cordiality and affection; his lacerated mind was soothed, and comforted; and he entered on his work with great spirit, and in the expectation of much good being done.

Mr. Clark remarks, respecting the state of affairs in Nottingham, when Mr. Miller arrived. "Messrs. Bramwell, Pipe, and Lilly, left at the Conference, when Mr. Miller and his colleagues, Keane and Drake, were appointed. The society had been rent and torn to pieces by the Kilhamitish division; but these blessed men, together with the Rev. Messrs. Bartholomew, Reynolds, and Lowe, who had preceded them, had

laboured hard the four years previously, had gathered the scattered flock, and in addition, had obtained a great increase to the society, whilst the whole were in a good state. We had peace in all our borders, the people were full of simplicity and love, all were of one heart and one mind, and the blessed work was going on well.

“I remember the first Sabbath morning brother Miller preached; his text was 1 Corinthians ii. 2. ‘*For I determined not to know any thing among you, save Jesus Christ, and him crucified.*’ He exhibited Christ crucified in a most satisfactory manner; and then pointed the weary and heavy laden sinners to him, immediately, assuring them they would find rest for their souls. It was a blessed time. Brother Tatham prayed after the sermon, and several, who had been seeking the Lord some time, were saved that morning; and the whole congregation was profited and delighted with the new preacher. Mr. Miller preached in the evening of the same day from Daniel v. 27, ‘*TEKEL, thou art weighed in the balances, and art found wanting!*’ It was a heart-searching, probing discourse, and how did he preach, and pray that night! We held a prayer-meeting after sermon: souls got good, and many were saved. Indeed, in every meeting, convictions seized men and women of all ranks and descriptions, and many cried aloud for mercy, and found peace through a crucified Saviour. Day and night it was evident that he travailed in soul, for the salvation of the people, and on one occasion he preached from, ‘*Zion travaileth; she bringeth forth her children.*’ Indeed, by the zealous labours of our preachers, the whole society was brought into such a state, that

we all travailed in soul for the prosperity of Zion, and could not rest, till Christ was formed in the heart of sinners, the hope of glory.

“The many excellent sermons preached by Mr. Miller, in Nottingham, at this time, were a blessing to hundreds, if not to thousands. Mr. Bramwell and his colleagues had been labouring in the power and demonstration of the Spirit of Christ, the three preceding years, and Mr. Miller and his colleagues coming under the same holy influence, their labours, both to rich and poor, were greatly blessed; so that the inhabitants became well-disposed and anxious to save their souls. Many respectable families began to attend the Methodist chapel, particularly when Mr. Miller preached. Perhaps it was his lively zealous manner which attracted them. But his talents, affability, and piety, always ensured him good congregations, and his warm affectionate heart, was sure to do them good whenever they heard him. His voice was mellow and harmonious; his countenance bespoke him to be full of simplicity and love; his texts were well chosen; his discourses were consistent and perspicuous; and he was very particular in making a proper distinction between doctrines and duties; he was clear in his statements of truth, and his illustrations and applications were beautiful: when he had to recommend Jesus, his eyes sparkled, and his soul appeared to be all on fire. Such a man, and minister, could not but be useful. His value and success, in Nottingham, and its vicinity, will never be known till the resurrection of the dead.”

Mr. Clark goes on to give an interesting account of the conversion of various members of a highly respectable family of the medical profession. This

work is represented as beginning in the awakening and decided change of one of the sons, through the blessing of God on the ministry of Mr. Miller. This, in the first instance, as in many similar cases, excited the sorrow and opposition of the father ; who adopted various means to save his beloved son, and protect the other members of his family from the disgrace and opprobrium of serious piety. All his efforts, however, proved abortive. The young gentleman in question held on his way, and by the happiness of his feelings, the obvious change produced, together with the excellency of his spirit, in a short time became the means of diffusing the sacred leaven of piety into his father's household. The father and mother became serious, devout, and conscientious attendants on an evangelical ministry raised up in the church ; and after holding on their course for some years, departed this life in the faith and hope of the gospel. By the same instrumentality, a sister became a happy participant of the saving grace of God, and by every demonstration of piety, charity, and zeal appropriate to her sex, was a bright ornament of true religion, and a general benefactress of her neighbourhood. To crown the whole, we are told that the first subject of this gracious work was the means of the conversion of a younger brother ; that they both renounced the lucrative prospects of the world, and have been for many years, pious, exemplary, zealous, and eminently useful clergymen of the Church of England. Who can sufficiently appreciate the value and importance of the salvation of one member of a family ? It often proves the beginning of a blessing from God, which embraces numerous individuals, extends widely, and descends to

a remote posterity. Christian churches do not preserve their genealogies like the Jews, otherwise it would be found that, many of the families most distinguished by the providence of God, had the foundation of all this originally laid in the personal piety, excellence, and devotedness of some one distinguished ancestor. It almost appears, from the history of such instances, as if the Father of mercies constituted these parties, the depositories of his goodness towards their whole race. A central influence is created by personal piety wherever it is found; but certainly no field for its operation can be discovered so congenial and so hopeful, as that of the family of the person who is first made acquainted with the "*great salvation.*" This is finely exemplified in the case before us; and we are impelled to pray that the grace manifested to the house in question, may be always retained, and lead to the salvation, honour, and usefulness of their posterity through all time.

We are next presented with an instance of the *indirect* benefits arising from Methodism, by the preaching and labours of Mr. Miller. "The whole town came, at times, to hear this strange preacher; and many of them, I believe, were alarmed, and particularly the church people. They, in consequence, began to be dissatisfied in St. Mary's parish with their former dull and formal ministry, so that the congregation became very thin. Dr. Haynes had become very infirm, and the curate having removed, the authorities attempted to procure a more evangelical minister; for the people would not be contented to live in a mere form of godliness, now that they had begun to seek the power of divine grace to save their souls. At length the congregation of St. Mary's obtained a most

excellent minister as curate, in Mr. Dashwood. This gentleman preached the gospel in its purity, with life and zeal. He became very useful, and had the better sort of people, as they are called, yielded to conviction, much might have been done for them. But the truths delivered by this pious and talented gentleman, came home to the heart, and cut too keenly, so that they took offence, and never rested till they procured his removal. This was a great disadvantage to the town at large, and particularly to the congregation of St. Mary's.

“Means were adopted to obtain a suitable substitute, and the Rev. Mr. Middleton became the curate of the parish. He was a deeply devout and pious man. This gentleman, indeed, preached with the Holy Ghost and with power from on high, and saw great fruit of his labour in St. Mary's parish. The people were much improved, the strongholds of sin were broken up, and many vile practices were done away; such as the profanation of the Sabbath, pugilistic brutalities, races, and other enormities. Now, all these wicked and abominable evils were not only discountenanced, but completely abolished. The magistrates, churchwardens, and constables, were not idle in doing their duty, in union with these zealous ministers. If the higher classes of society had closed in with the dispensation of the Spirit of God, then so richly poured out upon Nottingham, the whole town might have been saved. But they resisted the Spirit's influences, and rejected the pious labours of the servants of God, and thereby partly destroyed the good work.

“Mr. Middleton left Nottingham, and Dr. Haynes dying at the time, the vicarage was given to another

person, who was also of another spirit. A division took place which threatened to destroy all the fruits of grace which had been wrought. But God, in mercy, counterbalanced the evils of division ; for the pious part of the congregation kept together, held meetings at each other's houses, and uniting their efforts, agreed to build a new church on Standard-hill. This church is called St. James's, where they have a very devout and evangelical minister, and are doing well at the present time. Why do I introduce these transactions now ? Because I believe our late friend and brother Miller, was the first leading instrument in this great and good work among the church people."

Mr. Clark goes on to state a circumstance of a distressing nature, which took place some time previously to these events. He says—"Just after the Kilhamitish division, we got the ordinance of the Lord's Supper established in Nottingham, to be administered by Methodist ministers, which was never the case before. Our people were always accustomed to go to St. Mary's church to receive the holy eucharist. But on one Easter Sunday morning, Dr. Haynes' curate drove about fifty Methodists away from the communion table, and declared he would not administer the sacrament to dissenters. But why were the Methodists driven away from the altar ? Because they had the life of God in their souls." This, alas ! was no solitary instance of mischievous bigotry. The church at that day, and for many years previously, could not endure the leaven of piety which Methodism sought to introduce. Had it done so, it is highly probable, that the labours of the Wesleys and their coadjutors, would have been absorbed in the establish-

ment, and the separate and independent existence of the body which is now, in many quarters, so great an annoyance, would have been prevented. As time never returns, so the events marked on its dial-plate, are often irretrievable. There are favourable seasons to be improved by churches, as well as by individuals, which, if not regarded, can never occur again. We think it would have been an infinite benefit to the church, to have incorporated the living piety, created by the early labours of Methodist ministers, with herself. This she refused to do. Her dignitaries and priesthood in almost every place, frowned on all who bore the name—assailed them with abuse from the pulpit, and rudely expelled them from the sacramental table. The issue is partially seen, but the whole effect cannot be known, till the entire progress of Christianity is wound up in the final history of the church of Christ.

The great improvement which has taken place in the church, and in which we greatly rejoice, did not originate in an interior pulsation of power and purity; except so far as these holy men may be considered as being of her communion. But it was not in the bosom of the church that they produced any deep impression. On the contrary, it was not till after they were virtually cast out, and were only permitted to operate on the outposts, in the midst of the ignorance, barbarism, and sin of the most destitute, that any great effects followed. One of these is narrated above. It is only the type of many others. These operations might go on concurrently, if all parties were agreed. This, we are persuaded, is the right course for both. It is a sad proof of the imperfection of our living Christianity,

that churches existing on the same soil, must, nearly always, be antagonist bodies.

Men of extreme opinions are evidently desiring to place the church and the Methodists in this attitude. No good can be augered for either from such a movement; and what is of infinitely greater importance, no good to the common cause of true religion, and the salvation of men, can be expected to result from the collision. It would be for the mutual advantage of the two parties to keep as close together as possible; their enemies are numerous and not destitute of resources. Till a broader basis can be found,—and the pretences of apostolical succession do not, and never can, furnish it, —it would be the highest wisdom for each community to retain their own, without attempting to subvert that of their neighbour.

But dismissing the disagreeable part of this account, it is delightful to witness the indirect influence of Mr. Miller's labours on the establishment, as detailed above. This is no solitary case; and is, in fact, one of the legitimate effects of Methodist preaching and piety. Whilst attached to their own ordinances and form of Christian fellowship, the Methodist community has ever manifested a willingness to impart, whatever of good it has received; and has greatly rejoiced, in the increased piety of the church, and of all other Christian bodies.

The case referred to is, a beautiful illustration of the working of our system in other days, and we may add, under other feelings and views, than those which appear to be growing up at present. Parties, both amongst the clergy and laity, at the time under consideration, had no insuperable scruples against, occasion-

ally, attending the services of a Methodist chapel. The effect has often been most important and beneficial. Many have been brought to a knowledge of the truth and privileges of the gospel, and become a *nucleus* of piety in their respective localities. Innumerable cases of this sort have occurred in the course of the past century. Those who estimate the value of the labours of the Methodist ministry by the numbers gathered into their own societies, will be in much error. They have been the instruments of, indirectly, imparting the leaven of gospel-holiness to others. It would be no difficult task to name a host of clergymen, now living, who were once humble members of the Methodist body; and, who owe all their religious enjoyments, personal advancement, and qualifications for usefulness to this connexion. No genuine Methodist regrets this. It is a legitimate fruit of the catholic spirit of the system.

But it requires no great stretch of capacity to perceive, that, we are doomed to witness the constant violation of our Saviour's rule; "*With what measure ye mete, it shall be measured to you again.*" It is most evident that a new spirit is abroad, and a new style of tactics is adopted. Ecclesiastical and clerical claims are being set up of the most exclusive kind—claims which, in their effect, unchristianize us, and place us in the position of schismatics and heretics. These dogmas are working in the masses of the population, as well as amongst the clergy; and great numbers of both have already arrived at the point, that, on principle, they can hold no kind of communion with the obnoxious parties.

If the church is resolved to receive no aid from without, to hold no fellowship with any individuals not of

her communion, to make her own *regime* the foundation of Christianity itself, to establish a new popery, by repelling all as heretics who are not within her pale, and to adopt a *hauteur* corresponding to these claims, then the usual result must follow.

Ecclesiastical systems and true religion are two very different things. It may be quite possible for the parties now manning the walls of the citadel to repel and vanquish every foe; to carry out their aggressive warfare so successfully, as to extend their conquests through the country; and to make the people their willing disciples. What must follow? Corruption or despotism. That which exists as *one*, ought to exist in perfect purity. The claims of popery to the exclusive characteristics, and, we may add, divinity of the one Catholic church, to the utter repudiation of any intercommunion with ancient churches, are connected with other claims absolutely necessary to establish these ultimate ones. We instance infallibility. This dogma is very properly placed by the side of the others. Rejecting all external counsels or assistance, in any shape, from sister communities of Christians, she, with great consistency, tact, and wisdom, has provided for herself a perfect *internal* light and guidance in the pretence of infallibility. By the gradual concentration of power, she became strong enough to cast off all who disbelieved her assumptions to be unscriptural, and to establish herself as *one and indivisible*. Excluding the action of external influences, she next contrived the doctrine in question, and proclaimed herself both universal and infallible. Are the parties belonging to the episcopal church of these realms, who are endeavouring to establish an exclusive catholicity, prepared to imitate his Holiness in this

particular, and announce themselves as infallible? If they cannot secure this miraculous gift within their own pale, they may possibly find help from the light, grace, and holiness which God may,—despite the opinion of their heretical pravity,—mercifully vouchsafe to other churches.

In the present state of human nature, and even of religious communities, purity and efficiency, can only be hoped for, from the genial and benign influence of one church upon another. The desolating corruptions of the church of Rome were deepened by her haughty renunciation of this benefit. After she possessed the power to subdue all freedom, not a voice could be heard, not a pen employed, not an aspiration for improvement indulged. The decay went on within, and not a breath of truth from without was permitted; its very whisper, was stifled amid the agonies of the Inquisition.

Who can say that similar *moral* effects may not follow the much desired establishment of an exclusive, dominant, “*Apostolical Catholic Church*,” as it is called, in this country? One of two consequences is certain; either an active decay of piety and the reign of indifference, or otherwise, a coercive ecclesiastical domination, which must bring about the same result by a different process. What would have been the state of the church of England, at this day, had it not been for the external influence brought to bear upon it by the irregular movements of the Wesleys, Whitfield, and their early coadjutors?

After narrating the above circumstances, our informant remarks, “I now return to our own society, at Halifax chapel. Mr. Miller appeared to preach with more order and zeal than ever, and the effects were very extra-

ordinary. The chapel was crowded to excess every time he preached, and hundreds were obliged to go away on the Sunday evenings. The society began to consider what they must do to make more room. Some judged that they ought to build a new chapel; others, that it would be best to enlarge the old one; but, after canvassing the members, it was finally thought most prudent to continue as they were.

“ Mr. Miller was very punctual. He took care to be in the pulpit before the time appointed, not five minutes after. When he had to go into the circuit to preach, he generally went in the afternoon. This he considered an advantage, as the people would know that he was come; and, being certain of that, he thought it would induce them to attend. Mr. Miller was one who ruled well his own house. He was very anxious for the salvation of his children and servants, and read and prayed with and for them three times a-day. It is said of the venerable and holy Mr. Fletcher, that he had one room in his house appropriated to, what he called, ‘ *killing the old man* ;’ that is, I suppose, praying to God to destroy his inward corruptions. This Mr. Miller particularly attended to. He was also a practical man, and his care over the church proved him to be a worthy pastor. He very rarely preached without holding a society or prayer-meeting afterwards. He looked upon the latter as a means of usefulness. He held that it brought the people into action, taught them to care for the salvation of immortal souls, and to feel the importance of the work of God to which, by profession, they were devoted.”

Mr. Clark closes his account by remarking, “ I had an opportunity of hearing all the sermons Mr. Miller

preached in Nottingham, and witnessing the effect on the congregations ; and I must say his ministry was productive of very great good to many. Two ministers, who are now engaged in preaching the everlasting gospel, obtained their first good under him while at Nottingham ; and many other persons, who are now before the throne in heaven. I witnessed Mr. Miller's conduct for two years, every day, when he was in town, but I never found any double dealing in him, or any thing like duplicity or dissimulation. He was the most open, frank, upright man I ever met with. What was said of Barnabas, might be said with the greatest propriety of him, '*He was a good man, and full of the Holy Ghost.*' I met in band with him and Mr. Drake, and when he thought he had omitted any duty, or done any thing to grieve the Holy Spirit, he felt it most keenly. I saw him on one occasion in deep distress. He could not live till the Lord manifested himself to him again, lifted upon him the light of his countenance, and removed the scruples from his conscience. This devout man felt the slightest touch of sin, and used to exclaim—

'Tis worse than death my God to love,
And not my God alone.'

“ I was present at nearly all the means of grace where he presided, and I must say, one half has not been told of his zeal, his sincerity, his diligence, his ardent exertions to save perishing sinners, his care for the good of the town of Nottingham, and tender solicitude for the welfare of the society.”

Such is the testimony of an eye and ear witness, and one, who from affection, admiration, and religious interest and feeling, evidently treasured up the facts and impressions with sacred delight, which constitute

these reminiscences of his old age. If our friend is thought to be a partial witness: the answer is, that no one but an admirer will ever deem it worth while to chronicle, either in his memory or otherwise, the actions of another. He who has no admiring friend need not expect posthumous fame. Had there been no Boswell, the writings of Johnson would have been the only proper monument of his character.

Mr. Miller quitted this scene of his successful labours amid the tears and regrets of the people. The feeling was mutual. Nothing on earth is so refined, tender, and sacred, as those affections which grow out of the usefulness of a Christian minister to his flock. This is peculiarly the case, when the person beloved has been the instrument of producing first impressions, and leading the inquirer to the Saviour. Mr. Miller had been popular; had produced a general excitement and impression in the town and neighbourhood; and the public regretted his loss; but in them the feeling would soon pass away. But to those persons whom he had been the means of bringing to God, of pointing to the Saviour, of offering the treasures, mercies, enjoyments, and hopes of religion, he was their spiritual father; and affections, not unlike those of the filial relationship, would follow him on quitting his spiritual children. This is one of the greatest trials of itinerancy. Nothing can exceed the anguish felt by a warm-hearted and affectionate minister, in being separated, year after year, from parties to whom he has been useful, with whom he has formed tender friendships, and in whose spiritual and relative welfare he feels a deep interest.

4. SHEFFIELD was the next scene of Mr. Miller's labours. The venerable and excellent WALTER GRIF-

FITH, was superintendent of the circuit the first year, and the Rev. William Jenkins the second.

A somewhat curious anecdote is told respecting Mr. Miller's scruples of conscience, with regard to riding on horseback. Because his blessed Master rode an ass, he doubted whether he, the servant, ought to be elevated above him in the use of the more noble animal. After turning over this case of conscience, with his usual sincerity and singleness of eye, he made known his perplexity to his kind and affectionate superintendent. The issue was a grave consultation between the brethren and the circuit stewards on the question ; but as they were not quite prepared to go all lengths with Mr. Miller, they agreed to compromise the matter, and procure a mule. This anomalous steed carried the preachers to their places once or twice pretty well ; but either on his second or third journey with Mr. Griffith, the self-willed animal took it into his head to stop short on the road. Neither kind nor severe treatment could make him stir in advance. He was willing enough to go back, but had no inclination to go forward. The place being distant, no remedy could be discovered to meet the difficulty, and the poor people were disappointed. This was deemed too serious a matter to be overlooked ; itinerancy could not be interrupted. Poor *Mulo* was disposed of, and his place taken by the more noble and tractable horse.

The late venerable and holy JOSEPH ENTWISTLE used to tell the following story respecting Mr. Miller and some of his Sheffield friends. It seems Mr. Entwistle did not come up to the standard of these good men, in ardour, vehemence, and what they deemed zeal, in the public service of God. There was, indeed, a striking

contrast, in almost every thing but piety, in the parties. Mr. Entwistle was remarkable for placidity, meekness, serenity of mind, and mildness of expression; and was equally eminent for devotion, a close walk with God, spiritual affections—together with wise and untiring exertions to glorify God in his public labours. Few men have maintained a more exalted character, ranked higher as a faithful and useful minister, shone with a more beautiful and steady light through a long life, down to its very evening, than this blessed and holy man. Meeting him, in one of the vestries in Sheffield, at the time in question, Mr. Miller, Joseph Drake, and one or two more, considered it a suitable occasion to get Mr. Entwistle on his knees to pray for him. They accordingly surrounded him, and instantly kneeling, first one, and then another prayed that the Lord would bestow various blessings on brother Entwistle, meaning by this, that he would make him a revivalist like themselves. To do this, would have required a miracle—to make him physically and mentally, over again. With his usual sweetness, Mr. Entwistle said—“I thank you brethren, but what do you want? I am very happy in the love of God; I enjoy his salvation; possess the witness of his Spirit, and am, in my way, endeavouring to glorify him.” The issue was such as might be expected; each retained his respective religious identity; Mr. Entwistle departed to move in his own sphere of beautiful and tranquil piety, and his honest, but mistaken friends, to blaze forth in their own heaven of fervid holiness and zeal.

It is somewhat singular that we know but little of Mr. Miller at Sheffield. Living there amongst the friends with whom he chiefly corresponded, that corres-

pondence for the time ceased, so that no light is thrown upon his religious state and labours by any remaining letters. It is melancholy to reflect, that, however beloved and useful a minister may have been—how soon every thing is forgotten respecting him,—except his eccentricities, if he should have indulged in any. These linger on traditionally, when all true excellency, and things which ought to be remembered, have long before been lost.

We have the feelings of Mr. Miller in some degree developed respecting Sheffield, in his subsequent correspondence; and from these sources learn, that his sojourn in that place was of the most pleasant nature. In a letter to Mrs. Unwin, written soon after his departure, he says—"I feel as if I must drop you a line. I left Sheffield in so abrupt a manner, (and, indeed taking leave of my friends was so painful to me, that I was obliged to leave you abruptly,) that I cannot rest satisfied, without convincing you of my love and affection. Your kindness and attention to me and mine, will never be forgotten by me, and I wish I had it in my power to give more solid proofs of my gratitude than mere words. But it is the effusion of my heart, when I assure you, that I take the liveliest concern in the temporal and eternal interest of you and yours. I will pray that our common Saviour, our blessed Jesus, may pour upon you the treasures of his grace, quicken your soul, deepen his blessed work, and increase every gracious disposition of your heart; that you may grow in grace and holiness, work out your salvation with earnestness, and with redoubled exertion, that his whole will may be wrought in you, to the praise of his rich grace."

In another letter addressed to Mrs. Harwood, the daughter of the above lady, he remarks—"In referring to our Sheffield friends to day, we felt all the sorrow that the sincerest friendship could inspire. Believe us, the further we remove from you, we drag a lengthened chain, which grows heavier and heavier. Oh! may we live nearer to Him who only can unite our hearts in that heaven of uninterrupted bliss, where parting and sorrow shall never take place, but our kindred souls intermingle in the perfect union of love for ever and ever."

Such were the feelings of this affectionate pastor towards his first religious friends, after their mutual attachment had been strengthened by his regular ministerial labours among them. Indeed, Sheffield must have been at that time, a religious Goshen. The state of the work of God, and the character of living Christians, and not any thing peculiar in places, constitute the happiness, or sorrow, of ministers. From what we know of the men of that generation, we may feel assured, that Sheffield would be to Mr. Miller, a scene of peculiar interest, a genial soil, a fruitful field. A society which contained such spirits—then in the vigour and palmy prime of life—as Messrs. Holy, Levick, the elder Longden, Wilkinson, Smith, Hodgson, and one who still lives, a noble and massive pillar in the church of God—must have been a place of no common character, in a religious point of view. The *people* usually take their impress from their leaders in religious, perhaps more than in civil life; and judging of the mass, by these specimens of vigorous piety, it will follow, that the standard was eminently elevated at that period. This, indeed, is known to be the case. For spiritual knowledge,

holiness of conversation, deadness to the maxims and fashions of the world, power in prayer, zeal for the glory of God, and labours for the extension of the kingdom of the Saviour, few people were more eminent. Mr. Miller himself was a fruit of the great grace of God manifested in this place; and after the lapse of a brief period, he returned to bless it by the labours of his holy and ardent ministry.

Though destitute of detail, we have some general data on which to judge of the fruits of his labour. In the first year of his appointment, we find an increase of two hundred and twenty two members. This may not show, that what Mr. Miller so anxiously sought in every circuit, namely, a revival, took place; but it indicates a healthy and progressive improvement. Revivals cannot be perpetual: they would cease to be so, if this were the case.

We have, however, another, though a somewhat different proof of the growth of religion in this place, in the erection of Carver-street Chapel, which took place during his ministerial residence there. It seems that though chiefly built, and opened in Mr. Miller's time, its erection was contemplated before his arrival, if not begun, and that in the first instance, he entertained doubts respecting the prudence of the measure. In a letter to a friend, from Nottingham, written some time in the summer of 1803, he refers to this case—"After having some conversation with Mr. Taft, I feel so uneasy that I must write you a few lines. It appears from all that I can hear, that you have not been used kindly in the affair of the chapel. I fear lest your mind should get materially hurt, and that you should be led to quarrel with

the church of Christ, or the work of God, from being offended with the conduct of a few individuals. I cannot conceive what my Sheffield friends have done with their prudence, to think of building such an immense chapel, when there appears to be little want of it. But not being fully acquainted with the particular reasons, I must forbear hazarding any conjectures; only this I know, that we have reason to bless God, that *we* (at Nottingham) looked before we leaped. I think your kindness and concern for the church ought to have entitled you to every proper consideration, and every reasonable request ought to have been regarded. But I beseech you, let patience have its perfect work. Show that you have some grace—grace to return good for evil.”

We know not the nature of the disagreement referred to, and it has, no doubt, been long forgotten, but the letter shows the prudence of Mr. Miller, and the tenderness of his regard for the spiritual state of his friends. Many offences, fatal in their issue, might be removed, if met in their first stage by kind and judicious advice, such as was in this case administered. Time showed that both Mr. Miller and his friend were wrong. He little thought that he should be so intimately connected with the building of this chapel, or, that it would become one of the most useful scenes of his ministry.

This noble place of worship, could only have been second to City Road at the time, and was an almost unexampled effort of munificence, enterprize, and zeal, on the part of the people. A society, which could contemplate such an undertaking, with, properly, no example before them, must have been in great strength and efficiency. The founders of that temple of religion

deserve the admiration of their descendants. It has for many years, indeed, from its foundation, contained one of the most steady, devout, and pious congregations in Methodism; it has been the scene of God's manifested power in most rich and saving effusions of the Holy Spirit; it has witnessed the awakening and conversion of a vast number of immortal souls; it has furnished the means of salvation to numerous respectable families, who cling to it as their home; it has, by the ministry and the ordinances it has provided, prepared many sons of God for glory;—and around its walls repose, in the sleep of death, some of the most excellent saints, who in their day were "*companions in the tribulation, and in the kingdom and patience of Jesus Christ;*" and amongst the rest, the remains of our dearly beloved friend, Mr. Miller.

5. BURSLEM, in Staffordshire, was the next scene of Mr. Miller's labours. He speaks of the state of affairs in that circuit, on entering on his duties, as most discouraging. It seems that he went before his family, to prepare the way; and mentions his assiduity in making provision for their reception. To superintend the furnishing and arrangement of a domestic establishment, would be a somewhat strange occupation for Mr. Miller; yet, in this vocation, we find him diligently engaged, not in a spirit of murmuring, but of hope.

To Mrs. Harwood he writes:—"At the solicitation of your dear friends, (one of her sisters had accompanied the family,) I must take the pen to inform you of their safe arrival at Burslem last night. They arrived here at nine o'clock, after a very fatiguing journey. I was waiting for them, with a lantern by the road side, and conducted them to our habitation. They were much

pleased with their accommodation, and found every thing superior to their expectations. I had been very busy in getting proper furniture into the house, and certainly much had been done in the small space of time." Again. "We found many things at Burslem, that seemed likely to cause us to lament Sheffield more keenly, but I trust they are daily improving. The people are very kind; we have our health well, and I am received in my ministry as an angel of God. These things ought to raise a song of praise in our hearts, and help us to overlook a few little temporal wants which are daily diminishing." These extracts are given to show the spirit in which this self-denying man received his temporal blessings, and bore their privation.

Other and more important subjects soon occupied his attention. From his account, it appears that the religious state of the societies was most deplorable. They were lifeless, discouraged, and much scattered. The means of grace were meagerly attended; no spirit of prayer seemed to exist amongst the people;—the standard of feeling and enjoyment was exceedingly low; and very little of the holy energy and zeal, which Mr. Miller deemed so essential, were apparent. He assigns causes for this state of things which it would be useless now to record. He writes, "This circuit was nearly lost to Methodism, but blessed be God, the plot has failed, and our people are again united, encouraged, and revived. They receive me as a messenger of Jesus indeed, and the word seems attended with an uncommon blessing." Again. "Oh! that my master may stand by me, and pour his Spirit upon the people! If I have filled up a gap, the Lord have all the praise and glory. I believe he has sent me

here, and already deigns to bless my labours. We shall spend our allotted time thankfully and usefully."

In this fine spirit he entered upon his ministerial duties in this barren region. His pious and tender mind mourned over the desolation, but not in fretful despondency. Here first principles came to his support. He had no doubt as to the efficiency of the gospel, and of the means which it propounds. His faith on the question of success did not rest on external appearances, but on the faithfulness of God, and the promised gift of the Holy Spirit. Relying on these never-failing provisions of the kingdom of Christ, he put himself, as a first duty, to rally, encourage, and stimulate the desponding flock; to lead up their confidence in the Saviour, and direct their supplications; to unite them to each other as Christian brethren; and to teach them, by his own spirit and example, to flee from debate, and to devote their energies and zeal to the cultivation of experimental religion, and the promotion of the work of God.

His preaching, as well as his affectionate pastoral solicitude, was admirably adapted to such a state of things. What, indeed, can possibly lead to spiritual prosperity, and the conversion of sinners, but a lively, evangelical ministry. With him orthodox doctrines, slumbering in the creeds of the church, or exhibited only in learned, elaborate, and profound disquisitions was not considered "*the most excellent way.*" The vital truths of the gospel, preached in a simple, perspicuous, pointed, and affectionate manner, was the "*sword of the Spirit,*" which he delighted to wield. He did so in this place, and the effect instantly appeared. The scattered flock came with delight to "*feed in these green*

pastures." Charity, which is "*the bond of perfectness,*" again united them; the voice of lively and fervent prayer, intermingled with thanksgiving, was again heard; exertions were made by the people to promote the good of their neighbours, and the blessed Spirit manifested his power in the conversion of sinners.

It may not be amiss to remark here, that the causes which produced so great a blight on the work of God in Mr. Miller's time, have lived, in one shape or other, in this locality to the present. Powerful antagonist principles have been at work in the form of jealousy of the ministerial office; the substitution of educational and other schemes, not as auxiliary, but as substitutes for the simple gospel of God, our Saviour; a generalizing spirit on questions of religion, in the place of a diligent culture of the graces and duties of Christianity; and, above all, a fondness for disputation, especially on matters of church government, with the usual amount of hatred, ill-will, underhand plotting, and bitter strife which these questions never fail to engender.

It is painful to reflect, how long a pernicious leaven once deposited in religious societies, or particular places, continues to ferment. This fact, however, would be unimportant, were it not for the bitter consequences; these are distressing to contemplate. Animosities taken up by offended parties, infused into their children, propagated as a kind of principle, and taught as an unquestionable duty which the public ought to adopt, become extremely injurious to the people themselves, and to unknown generations. These unworthy and pernicious jealousies never terminate in their own impotent malice. The gospel, as appointed by the

great Head of the church, and the ordinances which he has ordained, cannot be repudiated without substitutes being put in their place ; the effect of which will be, to leave the people destitute of those blessings of divine grace and peace which that gospel alone can impart.

Mr. Miller and his colleagues, however, did not labour in this discouraging field in vain ; they had the pleasure of witnessing an increase of one hundred and fifty members : and when Mr. Miller left them at the end of two years, they were, though surrounded with the dangers referred to, in a comparatively spiritual, lively, zealous, and united state. His ministry had infused amongst them a purity and power, without which, any Christian church must become decomposed, and sink into a state of putridity and death.

6. ROCHDALE became the next scene of Mr. Miller's faithful ministry. We know very little, however, of the events which took place during his two years' residence and labours in that place. Only one letter has come to hand dated from Rochdale, and that enters into no particulars on the subject.

The reasons inducing his appointment to this town are not known, but they probably arose out of the peculiar circumstances of that people at the time. Two or three years previously, a minister had proved faithless to his trust, and preached a sort of neological or rational system of doctrine, which, if not Socinianism in itself, issued in that fatal heresy. This man, in his denial of the vital doctrines of the gospel, fixed upon that of the witness of the Spirit as the object of a formal attack. He succeeded, as all designing men do in our societies, in producing an impression unsettling the

minds of many weak Christians, and ultimately producing a division.

The late acute, and highly talented EDWARD HARE had fully met the theological question, and refuted the sophisms of this agitator. His tracts on this controversy, though amongst the earliest, are by no means the least useful of his very able pen.

It was proper to follow up this polemic victory by energetic evangelical labours; and this most likely induced the conference to send Mr. Miller. Though hard to himself to be again brought into a field of difficult and trying duty; yet the appointment was most wise and proper. But although we have no information respecting the particular circumstances attending the ministry of Mr. Miller and his colleagues, (one of whom was Mr. Hare, the first year,) yet we learn the result. Notwithstanding the discouragements and difficulties which must attend such a scene of labour, the increase of members amounted to one hundred and eighty-five.

7. YORK circuit followed Rochdale, in the course of Mr. Miller's itinerancy. The Rev. A. E. Farrar, who was one of his colleagues, has kindly furnished some very interesting particulars, and his communication will narrate the facts and incidents of this period.

"It was my happiness to spend a year under Mr. Miller's roof at York, in 1809-10; a period to which I look back with many delightful emotions. The children were nearly all, in infancy, and rich in promise; Mrs. M. was an angel of a woman, and Mr. M. had then but little declined in physical vigour. We were associated with the late Mr. J. M'Donald, a man, who, if Christian love could be carried to an extreme of benevolence, was, of all others whom I have known, most likely to exceed in

its indulgence. I mention these particulars, as possibly spreading a deceptive halo around features of character, which might otherwise have stood out in my memory, under somewhat different aspects.

“The predominant aim of Mr. Miller, at that time, as always, was ‘*to live in God.*’ He professed a state of entire sanctification; and appeared eminently to ‘*walk in the Spirit.*’ He left this impression every where. Of the world he cared to know nothing. He was decidedly a spiritual man. His conversation, not often continuous, was directed to lead the heart to God; and frequently—almost every day, he would suddenly call his family to their knees; and seldom did he thus take us into the divine presence, but we felt as though bending beneath the cloud that overshadowed the Mercy-seat. He fully entered into the promise, ‘*If ye abide in me, ye shall ask what ye will and it shall be done unto you.*’

“His habits, at this period, were not decidedly studious; and in consequence of the weakness of his eyes he read but little. His preparations for the pulpit, which were *elaborate*, he chiefly made during his daily walks in the rural retreats which the environs of the city offer,—for he was a complete peripatetic,—during which also, he held his chief communion with God, sometimes in a state of mind so abstracted, that the casual passenger was not a little perplexed in forming a judgment of the apparently eccentric wanderer.

“His preaching was characterized by the impassioned feeling which resulted from his constitutional ardour, called into full operation by an intense love of souls. Nothing less could satisfy him than bringing sinners to God. To this all the resources of a naturally fervid

imagination, not always, perhaps, under the control of what are regarded to be the rules of taste, were powerfully directed. He was always interested himself in every subject he discussed, and he aimed to make his hearers so. Figure upon figure was lavished upon this object; facts, if striking, no matter how simple, were laid under contribution to the same end; and if success be to decide the excellency of any ministry, Mr. Miller's was of the highest order, illustrating the principle which every preacher should constantly take as his guide, '*He that winneth souls is wise.*'

"In prayer, he had often great power with God. But he was much less familiar, and far more solemn in his manner of offering it, than most who have been distinguished as revivalists. Empty noise, or any thing like an approach to rant, he more than disapproved; it sometimes called forth his stern rebuke. An incident, which, however, he never much liked to hear named afterwards led him once into an expression of feeling on this point, which I believe he saw to have been imprudent. Upon the occasion of a lovefeast at TADCASTER, he was met by some ardent people from a distance, who appeared to expect that he would sympathize in all their vociferousness. He commenced the service, as was his usual practice, by abasing himself and his fellow worshippers in the presence of the Divine Majesty, slowly—reverently—and in a way deeply impressive. One of his visitants made a loud response. Mr. Miller paused. The interruption was soon boisterously repeated. Mr. M again paused. He was grieved; and said, somewhat severely, 'That is not in God: God is not there.' 'He may not be in the pulpit,' replied the offender wholly unabashed,—'but

I am sure he is here!' Mr. M. perceived in this case, that the impertinence of this noisy professor, only made more apparent, what he instantly felt to have been a departure from propriety in himself. Ardour was his constitutional temperament; and his imperfections, not less than many of his excellences, flowed from it: for I sometimes detected, on other occasions, a hastiness of judgment and expression, which in a less excellent character, of a different complexion, would have been avoided. '*Elias was a man of like passions with us.*'"

The following extract is from a letter addressed to the Rev. A. E. Farrar.

"*York, Thursday, Jan. 2, 1811.*

"MY DEAR FRIEND,—I feel much obliged for your affectionate letter. If I had as good eyes, and as great a command of pen as you, my correspondence would be more frequent. I can participate with you in your feelings concerning the *work*, yet painful as they sometimes are, be assured they are preferable to a careless, shameful indifference. Feel on—groan on—you will be driven to your knees more frequently, you will be stimulated to action more powerful, to labour more fervent. My cry is, 'O! Lord, let me feel more intensely for the cause—lay thy burden heavier upon me—only save me from the curse of insensibility, from the condemnation of unfaithfulness! Preach with these feelings, only let them be pure from selfishness. Let the zeal of the Lord eat you up, and let the fishers for popularity, the drones of laziness, and the muckworms of interest, claim and possess their own. *Your* reward is *with the Lord*. You crush me by ascribing any degree of blessing derived from my spirit and preaching to your

soul! How can I, that feel so cold and dead, communicate force to others? No. You had perhaps sunk a little, and you rose to your original level. My prayer is, that you may hold fast the true life, the real *unction*, and, maugre all opposition, preach the crucified with the Holy Ghost sent down from heaven! Give weight of doctrine, salt of novelty, and soul-piercing conviction.

“Respecting the subject of my station, Mr. —, knows my whole mind. I engage myself *no where*. I go *any where*. And I trust I shall never vary. I see the wisdom of this resolution still clearer and clearer. Such little things may make the best circuits the worst, and the worst the best, that I say, ‘Send but thy presence with me, O send me where thou wilt!’ * * * *
 We are doing but little in this circuit: a constitutional or atmospherical langour pervades most places. All is peace, and nothing wrong; but alas! what is this? I have been helped to preach sometimes with power, and a shake or two has taken place; but all stagnates again. ‘Lord, send help from heaven, for vain is the help of man!’ * * * * I promise you, that if I write little, I will pray more for you than ever. The Lord guard you from all the besetments of youth—all the assaults of hell! May we live to God—the time is short, and the fashion of this world passes away. May we be holy, useful, and ready. My wife and I feel interested in every thing that concerns you. The Lord ever bless you! So prays, your affectionate brother,
 W. E. MILLER.”

8. MANCHESTER was the next place which was favoured with the ministry of Mr. Miller. Here again we are lost in general eulogy, without any specific

information. Not a single letter has come to hand addressed from this town. We know, by general report, that Mr. Miller retained and exhibited all his long-accustomed excellence of character, his deadness to the world, and ardour of devotion and piety; also that he became, through the influence of his holy example, and the energy and talent displayed in his ministry, extremely popular, and equally useful. But then, this is not exactly all we wish to know. In the case of a man so highly favoured of God, something in the form of divine manifestations in the soul, remarkable interpositions of Providence, striking displays of spiritual power through the preaching of the word, deep awakenings among the congregations he visited, and rich displays of grace in the salvation of guilty men, must have been going on. Mr. Miller was one of those men who cannot live in a quiescent state, without making an impression. Not that an impression was, in itself, the thing he sought; he aimed much higher. But a man so unlike the world could not be located in any place without producing a feeling, as if an incarnation from the invisible state dwelt there; a walk so bright and holy could not be seen in the midst of the common affairs of life, without leaving the idea that a man of God had gone that road: and it would be equally impossible that his power with God in prayer, and his influence with men, as a consequence, through the truth, should not move the great masses which he was called continually to address. But most of this is now lost. Tradition is a faithless witness where changes are so constant as among us, whatever it may be in the church of Rome.

9. BATH followed Manchester as the next place of

Mr. Miller's sojourn. It seems he went to this city on account of the very shattered state of his health. No wonder that his system began to give way. He spared not himself in his labours, and his mind was of an order to wear away his physical constitution. His intense feelings; his impassioned manner of preaching; his exertions at prayer meetings, and on other occasions, exhausted his strength. Had it not been for his habit of walking in the open air, which he retained to the close of life, he must have fallen a sacrifice to his wasting labours long before he did.

He was pleased with his appointment to this celebrated city, and satisfied that it was providential. He remarks soon after his arrival, in a letter to Mr. Wylde, who now became his most constant correspondent: "I have now got to my place, and have spent a few days with the people. I feel very happy that my providential way has been so clearly marked out, that I cannot doubt of my being sent to this place. *In the will of Providence is my rest.* If we acknowledge him in all our ways, he will direct our steps. The place is charming indeed! Such streets, squares, and buildings, I never beheld. All the houses are of white freestone,—so clean, so neat, so elegant! Every thing seems to have been done that could be done, to make life pleasant and existence agreeable. Yet, in the midst of all, there is a vacuity, a listlessness, an apathy in the looks and actions of the inhabitants, that sufficiently indicate the utter insufficiency of anything outward to satisfy the immortal mind. When it is written—'God is not here,' then you may conclude safely, '*Vanity of vanities, all is vanity and vexation of spirit.*' Convinced of this truth, may you and I seek the accomplishment

of the apostle's sublime prayer, '*that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be filled with all the fulness of God.*'

I opened my commission on Sunday forenoon, to a very attentive congregation. The Lord was with us, and the next day, a poor mason came to me, and in the fulness of his heart, told me, that God had set his soul at liberty, in the prayer after the sermon. Praise the Lord for such a beginning as this! I would rather see such a proof of God's power in the word, than have a whole chapel praising the preacher's ability and eloquence. We have a comfortable house, and, apparently, every convenience that can make the circuit agreeable. The Lord make us thankful. Oh! how I wish to praise him for such numerous and undeserved mercies."

He writes to the same friend soon after: "I have the pleasure of informing you, that my health is much better; indeed, in many respects, I know not that I ever enjoyed that blessing more fully. Praise the God of all my mercies! My labours are owned by the head of the church, he now enables me to go through my whole work with strength and spirit." Some months after this, he speaks of his eyes being so weak as to incapacitate him to read, and mourns over the deprivation; also that his nervous system had become much shattered, and, that his spirits were often very low; and concludes the subject by the fine remark—"If it were not for the fortitude faith gives me, and the solid peace that religion pours into my soul, I should frequently be most miserable."

In consequence of this enervated state, notwithstanding his prospects and hopes in the beginning, Mr. Miller could only remain in Bath one year. We have no

evidence that anything remarkable took place connected with his ministry in this city. The beautiful scenery and buildings to which he referred, and his own feelings, but ill accorded in the issue. How far he was affected by the state of religion we have not the means of knowing. He had been accustomed to move large masses, by his stirring, heart-searching, and powerful ministry; but in such a population as that of Bath, no such effects could be calculated upon; and the utmost good which he seems to have witnessed, was the isolation of a few individuals from the gay world around, and their true conversion to God; as in the case of the poor mason mentioned before.

10. CARMARTHEN, in South Wales, was Mr. Miller's next appointment. He states the reasons for it in a letter addressed from the Bristol conference, when this arrangement took place:—"I take the opportunity of dropping you a line from the conference. We have had a good spirit reigning amongst us, and our affairs have been carried on in the love and fear of God, and, I hope, to the glory of his excellent name. I am stationed at Carmarthen, in South Wales. The place is famous for its salubrious air, and my friends thought it the most likely appointment to restore my health. The work is very easy; the people very kind; and, in short, there is every appearance of our being very comfortable. I have had a relapse lately, and for a couple of months had a return of my complaint; but, I bless God, I am now better, and am in hopes that the Welsh and sea air will quite restore me; any way, *'for me to live is Christ, and to die is gain.'*"

A short time after his arrival, he writes:—"My health is evidently better. I never felt my head clearer, or

my heart warmer. My riding out every day, my easy work, my happiness in God, all contribute to my restoration. I am loaded with benefits, surrounded with mercies, blessed with favours! I was just going to quote our common favourite, Addison, 'When all the mercies of my God, my rising soul surveys,'—but you know him so well that I shall forbear. But even if the verse of Addison should become common, the *spirit of praise can never grow old*. It increases with every fresh mercy, and as these mercies will increase through eternity, so will the song of praise spread further and further, swell louder and louder, rise higher and higher, till infinity, unchangeable infinity, will be the only bound of our joys;—and eternity, never ending eternity, will be the duration of our felicity! Oh, my friend, an infinity of bliss to receive, and an eternity to enjoy it in; this is fruition indeed! An infinity of eternity, and an eternity of infinity! The mind is lost in the thought; and yet, this has Jesus bought; this will Jesus bestow on all who love his appearing, all who glory in his cross, who walk in his ways, who live in his spirit. Forgive my rhapsodic flight. To be cold on such a theme is impossible. Even my grovelling soul feels the mounting spirit—soars aloft—would rush into the third heaven—cast itself at the feet of Jesus, and shout, glory! glory! glory!"

Who does not feel the divinity of such a spirit as this! In a few months afterwards he wrote to the same friend, who, it seems, had been addressing him on the question of his removal:—"I have the happiness of informing you that my health continues uninterruptedly good. The labour of the circuit is a mere nothing to me. I do not know that I was ever better qualified,

either in body or mind, for my glorious work ; praise the Lord. I have the happiness of giving you this information, because I know it will give you pleasure, and it will always increase my happiness to add to yours. With regard to your question respecting my station, I assure you I am much agitated in my mind. I possess many blessings in this place, but I live for some better end than to enjoy temporal blessings. My health being so much restored, and by the blessing of God likely to continue, I begin to regret that my sphere of action is so limited, and that my opportunities of doing good are so contracted. Confined to one small congregation, and surrounded by Welshmen who cannot speak English, I have no prospect of enlarging my borders, or increasing my usefulness. I am insulated, and sensibly feel that, as my strength increases, my desire to do more good increases. But I dare not touch the business with an unhallowed hand. I am still determined to leave my labours, my place of abode, my happiness, my all, in the hands of my surest, wisest, and best friend. In wisdom he will do all things well. I certainly do feel desires after Yorkshire and Lancashire. My dear boy, whom I have not now seen for years, comes near my heart, and almost seems to claim my making a choice ; but I dare not yield to my feeling ; that would seem to breathe the want of submission to the will of God."

Referring to the subject of his removal in a subsequent letter, he remarks, "My health is wonderfully recovered, I have no return of my apoplectic symptoms ;—I do trust the next conference will bring me nearer my Yorkshire and Lancashire friends. But all this I leave entirely to my unerring God ; my whole happiness shall consist in doing and suffering

his will, this is our heaven here, and will be our heaven above."

Again—"Thy will be done is my cry—I am as strong as ever you knew me, my liberty in preaching is greater than ever; the Lord has been saving me from errors, and showing me insights into his blessed word, which gives me to hope that he has yet more work for me to do in his vineyard."

An incident referred to in one of his letters, causes him to give utterance to his feelings on an important question, which, at least, shows the lively interest he took in the matter. "I am," he says, "teaching my Ann, the French language, and I am making myself a complete master of it. I believe a three months' sojourn in France would give me the command and the purity of a native. Has the Lord anything for me to do there? I am led sometimes to think that he has, and the thought frightens me. But oh, the Lord destroy this unbelief. If he has work for me to do, he can give me power, ability, and success. And if he sends me to the *'uttermost part of the earth, there, even there'* cries David, *'shall thy hand lead me, and thy right hand uphold me.'* Oh may I be willing to go any where, to suffer anything to do all things that he commandeth. Amen, amen!"

Previously to this he had written to the same friend in a strain which indicates the nature of his feelings on the religious affairs of France. He says, "I congratulate you on the news from the Continent. You will remember what I so often told you would be the case, (however unlikely at the time,) respecting the visitation of France; and afterwards that a great revival of true religion would take place there. Sir,

if these things are not accomplished, there will yet be greater things performed. I believe we have not yet done." It is likely this was written before the battle of Waterloo and the second occupation of Paris.

Again he writes—"I rejoice with you at the harbinger of peace, the prospect of the spread of the truth, the door which seems opening wider and wider into the western empire. Such wonderful events were not brought to pass by the immediate and mighty hand of Jehovah for the mere purposes of national accommodation; for dethroning, or enthroning earthly monarchs; but for the establishment, enlargement, and prosperity of the kingdom of Christ, who will claim the kingdoms, possess his right, and reign for ever and ever."

Mr. Miller, we see, was a Christian politician. He took an interest in these great movements in connexion with their bearing on religion. The missionary spirit which began about this time to develop itself through our societies and the nation, deeply interested him; and he, at least, did well that he "*had it in his heart*" to assist in building this noble temple to the Lord. His willingness, as above expressed, to do any thing, to suffer any privation, and to go to any part of the earth to promote the glory of his Saviour and the salvation of men, is in perfect agreement with all his sentiments and feelings. His courteous manners, his fervent spirit, his lively preaching, would have rendered him a fine missionary for France; but the impression was too late, or too soon—too late for himself, too soon for the connexion.

11. OLDHAM, became the next station occupied by Mr. Miller. He says respecting this appointment before he arrived, "My health is excellent, and my soul happy ;

yet I have had my faith strongly and severely tried this conference. I do not see my way so clearly as in general, the Lord gives me to do. Clouds and darkness seem to hang upon my appointment. Why am I sent there? The Lord answer that question." Towards the close of the year he writes—"I have the pleasure of assuring you—for I know it will give you pleasure—that my health is fully restored to the astonishment of all; I seem in my body to be '*renewed like the eagle.*' Never since I travelled did I feel more physical strength, or more evangelical in the pulpit. What the Lord impressed upon my mind in the beginning of my affliction is fully verifying. I shall be more holy, more happy, and more useful than ever. I have preached at Manchester to immense congregations, and the people seem to express, that the word came clothed with power, and receive me as one newly raised from the dead. * * * What will the end be? I seem to ask, Why am I sent here? I am yet in the dark. I have seen no visible end answered yet, but the restoration of my health." On being appointed a second year he says—"I am entering again into my work. I feel various emotions at being stationed here another year. But the advice I give to others, I endeavour to follow myself. My whole happiness must be, and shall be, in living in the place Providence assigns; and in suffering and doing the will of the Lord. May this be our heaven on earth."

It is evident from these extracts, that, on some unexplained account, this appointment put Mr. Miller's resolute and fixed principles to a severe test. Yet it is edifying to observe how nobly he held to those principles in the midst of his exercises of faith and patience.

From the beginning, he seems to have felt a foreboding apprehension that he should not be happy and useful in this town. It is possible that this sort of morbid feeling may have tended to induce the evil which was dreaded. It is dangerous to act too implicitly on impressions of this sort. Let the imagination depict evils to come, in any particular circumstances, and the mind is then fully prepared to turn occurrences of an ordinary or indifferent nature to the account of this ideal suffering, and fill up the picture by a series of events which would have borne a very different aspect under an altered state of feeling. Whoever labours under the impression that he is in his wrong place, and that he can do no good, will be both unhappy and useless. It would be difficult to imagine any place to be the wrong one, which gave a Christian minister access to a vast population of poor, guilty, and miserable sinners. Mr. Miller conquered his feelings, but the exertion required, impaired his energy; he could not labour with his accustomed spirit, and certainly this contest, appears the most questionable point in his public life. One thing is worthy of notice, it is, that in all his exercises, he utters not a word of reproach against any one. He speaks of the people as being most kind and affectionate. All parties afforded him, in these respects, the fullest satisfaction; the struggle appears to have been altogether mental, and to have arisen out of the original impression of which he speaks before his arrival.

12. LEEDS, one of the most favoured parts of the Methodist field, became Mr. Miller's next sphere of labour. In his first letters, after speaking with gratitude of his reception and accommodation, he goes, as usual, into the state of his own heart, and the work of

God. He remarks, "I have been graciously assisted by the Lord to preach in some of the great chapels, and have received tokens of his presence in the ministration of his word, which tend to encourage my exertions. After I had preached at Wesley chapel, on the first Sunday, a man came into the vestry, who was deeply wrought upon by the spirit of conviction, and found '*peace with God.*' * * * I find the throne of grace my only refuge. My fears and discouragements are very great. I never found them stronger than since I have been in Leeds. Oh! is it possible that the Lord will strengthen me for the arduous work of such a circuit as this? How will '*his promises, in which he has caused me to put my trust,*' be fulfilled? I shall travel most happily with my colleagues. Mr. James is a man of first-rate abilities, and very warm and lively. I hope I shall sit at the feet of them all, and praise the grace of Jesus, who fulfils his word by his sent ambassadors, and qualifies them out of his fulness with various gifts and graces for their great work."

In his next letter he says, "There is much good doing in Holbeck. It has broken out in an extraordinary way. All is love and expectation, harmony and concord. I am in my place, doing the duty that God has given me to do; and I am, therefore, as happy as I can be on earth. The Lord keeps giving me more and more to see into the mystery, the spirit, the power of the cross; the necessity of drinking into the mind, following the footsteps, and exhibiting the graces of Jesus. But, oh! how shamefully deficient am I! how far short of the attractive example! My cry is, 'Lord, have mercy on me; Jesus, save me, bear with me,

pardon the vilest of sinners.'” Happiness and humility were kindred feelings in the mind of this exalted and holy man.

In another, he pours forth the gratitude of his heart :—“ We are highly favoured here. The friends receive us as angels of the Lord. My health and strength are so renewed, that my friends are astonished at the miracle. The Lord is with me indeed, and the congregations, the work, and the success, are very encouraging. What has the Lord yet for me to do? I believe greater things than ever. We are in a most pleasant house in Albion-street; and are extremely happy with our colleagues. We are all tolerably healthy, and have nothing to do but to praise the Lord from the rising to the setting sun.”

It seems his labours began to produce their natural results. The progress of the work of God, which he mentions, no doubt, excited him to extraordinary efforts. But he had now arrived at a time of life, when the fervid spirit which dwelt within him, could no longer be responded to by his enfeebled body. Hence, in his next letter, he opens up another scene. “ You perhaps know that my health has been in a poor state, which occasioned me taking a trip to Whitby. It seemed necessary that I should have some rest. I bless God my journey was rendered useful. I am, in some degree, recovered, and am now labouring in my circuit. My memory is not yet quite established, but bless the Lord I am better, and I hope, gradually recovering. Oh! the necessity of being prepared to leave all things here and go to our heavenly home. My dear friend, let us be labouring to render our account with joy, to quit this world of sorrows, to enter into the vast reward, to be

received to endless bliss, and to enjoy the promised inheritance. I trust that my sufferings have been sanctified to my eternal benefit. The Lord lays no affliction without sanctifying it by his Holy Spirit ; he strips us of our earthly blessings, but gives us heavenly hopes ; empties us of things of sense, but prepares us for eternal enjoyment. May we improve by all his dealings, grow wiser and wiser, see the nothingness of created things, and live in the enjoyment of a bright anticipation of eternal bliss."

In this spirit and manner, our beloved friend spent his two years in Leeds. Debilitated and afflicted, but fervent in spirit, diligent in duty, ardent in his pulpit exercises, loving, and being beloved by all, promoting and extending the work of God, happy, and attempting to lead every one else to the same fountain, living on earth, but with all his affections in heaven. The changes of many years, now began to settle upon him, his incessant labours had worn down his noble frame, his memory and mind began to sympathize with his tremulous body, and it became apparent that not many more removes awaited him, till his final one arrived.

13. BIRSTAL was his next station ; famous as the birthplace of JOHN NELSON, and the introduction of Methodism into Yorkshire. Here Mr. Miller remained one year. We have no account of him during his continuance at this place, and it is highly probable that the state of his health was the cause of his removal.

14. CROMFORD became the final station of Mr. Miller, and he occupied it for three years. The Rev. Ralph Gibson, became his faithful and affectionate colleague, and remained with him during the three years. He shall narrate his labours, the spirit in which they were

performed, and the great success by which they were crowned. In a communication to the author he says—“Eighteen years ago I was appointed to labour in the Cromford circuit, with our much-esteemed father in the gospel, the Rev. W. E. Miller; an intimate friendship was then commenced, which, to use his own words, ‘I trust will be perpetuated, in a better world, to all eternity.’ I had previously heard much about him, (for his praise was in all the churches,) but one half of his moral greatness, his eminently fervent piety, his spiritual mindedness, his abstraction from the world, and his entire devotedness to God, had not been told me. By constant, fervent, faithful prayer, he inhaled celestial fire, lived in a pure and bright atmosphere, and was altogether a man ‘whose conversation was in heaven.’ His zeal for the glory of God was a pure, living, quenchless flame.

“The fruit of his energetic, affectionate, and faithful ministry, was soon seen in the Cromford circuit. In the spring following our appointment to that station, a great awakening took place in various parts of the circuit; and scores of sinners, through his instrumentality, were converted to God. But he was still more abundantly honoured of God, in awakening, in the minds of true believers, an ardent desire and expectation of full salvation. ‘Entire sanctification’ was his constant theme. He, with all possible fidelity, exhorted all those who were athirst for God, to press into that glorious liberty, by repeating, with holy emphasis, ‘Now—now—now;—now is the accepted time. Believe in the Lord Jesus Christ;—believe—believe.’ Numbers of justified persons sought and found the perfect love of God, and did in the most

scriptural and delightful manner, declare that the blood of Christ had cleansed them from all sin. Successful as our honoured father was in the pulpit, I am inclined to think that his way-side preaching, his sowing the precious seed beside all waters, will be productive of a more glorious harvest of souls than will be reaped from his public ministrations.

“When he was appointed to labour in the Cromford circuit, in 1821, he professed to have been *clear* in the *witness* of entire sanctification about three years; and I believe he retained it without wavering to the end of his days. He often said, ‘I would not feel a wrong temper for ten thousand worlds.’ His life was a constant illustration of his profession;—his light shone forth with a steady and increasing lustre;—his days were spent in prayer and praise. During the three years we laboured together, he frequently expressed to me his fear of death,—‘Not,’ said he, ‘that I fear the consequences of death, but my flesh shrinks from the pain of dying.’ Several years ago I met with him at Sheffield, and he told me that he had obtained the victory, and was happily delivered from that fear which had so long held him in a kind of bondage. Notwithstanding our esteemed father Miller’s elevated state of grace, he had, at the same time, the most humiliating views of his unfaithfulness and unprofitableness. He frequently said to me, very recently, when we were walking and conversing together, ‘When I retire into secret, I can say nothing before the Lord, but wretch! wretch! wretch! that I am!’ So truly was this holy man humbled before his God.”

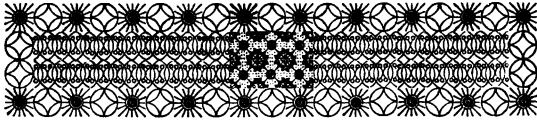
Thus ended the regular ministry of this faithful man. It would be difficult to find a brighter example of

purity and zeal. His public life may be pronounced spotless and immaculate. The spirit he manifested towards the people of his charge in every instance, was kind, affectionate, and conciliatory; in his most confidential communications, through many years, not a word of complaint ever occurs. His language is always that of affection, content, and kindness. Much of this must have been owing to his own fine and benevolent disposition. Had he been discontented, and irascible in his own temper, he must have provoked it in others. "*As a nurse cherisheth her children,*" so he dwelt amongst the people committed to his care. His spirit being eminently that of love, it produced a corresponding feeling in those with whom he held religious intercourse. He had evidently but one uniform and leading object in all he did, and that was, the spiritual good of all classes. No sinister, or selfish sentiment ever mixed itself with his conduct in his relations to others. If he could, in any way, secure and promote their religious improvement, the end of his life and ministry was answered. This was seen and acknowledged by all, and though they might not in all things approve of his mode of promoting the cause of God, it was impossible to disapprove of his spirit. The homage of good intentions, and purity of motive, was freely and fully accorded him. The benefit was reciprocal. It gave him immense power and influence with the people, and this in its turn being benignly exercised, produced a fine feeling of affection and regard on their part towards himself. The secret of happiness is love. This heavenly enjoyment never flows from intellectual superiority, or the exercise of power, but is inseparable from the possession, and manifestation of the kindly affections.

The zeal of Mr. Miller, through all these years and changes, remained unimpaired. A proof this of the depth of his piety. Nothing but religious enjoyment of the most unquestionable nature and of the loftiest description, could possibly have kept the flame alive in its intensity and purity, but vital union with the Saviour, and the constant anointing of the Holy Spirit. That which is often a mere ebullition in others, was an innate, power of life in him. He never abated his fervour; never descended from his lofty and eagle flight, to walk with common men on earth; never halted in his course, or lagged in his progress; and, as is often observed in some very zealous men, he never allowed it to become eccentric, erratic, or, in the common sense of the expression, enthusiastic. Keeping the end constantly in view—the salvation and happiness of men,—he never went out of his way in the pursuit of some fanciful object, or bewildered himself in the mazes of fond speculations. His zeal being the pure flame of love, remained practical. He invariably proposed some useful purpose in all he did, and then devoted his entire energies, to secure the good he sought.

Mr. Miller was a *labourer* in his Lord's vineyard. He spared not himself in mind, in body, or in the employment of time, in promoting the work of God. Indeed, the error, if such existed, was quite in the other extreme. His toils were sometimes excessive, and wasting to the last degree. Surrounded, as was generally the case, with large numbers of immortal men, many of whom he knew were in danger of perishing everlastingly, he was ready, like the apostle, not only to preach the gospel, but also to "*impart his own soul*" as a sacrifice for them. By vehement preaching, great exertions at prayer-

meetings, and other labours, Mr. Miller often consumed his mental and physical energy to such a degree, that he was rendered incapable of pursuing his work. To crown the whole, we find this good man invariable and constant in his adherence to evangelical truth. The cross of Christ and its cognate doctrines, were as fresh in his mind in the close, as at the beginning of his ministry, and were exhibited to the people much more luminously and with greater copiousness of illustration. He pressed upon all, the great necessity of faith in the crucified Saviour, connecting with this, the privileges of the entire gospel. His own joys and sorrows being exclusively bound up in the interests of religion, he only lived for this end. His thoughts, affections, mental energies, and ministerial exertions, all centered in one point, the glory of his Redeemer in the salvation and happiness of mankind.



CHAPTER V.

PASTORAL FIDELITY.

IT may be proper to place under one head, the spirit and habits of Mr. Miller, as a pastor. This subject may be considered in a twofold aspect; first, in relation to the economy of the church; then, in respect to the spiritual and religious state of the people. The question, so far as regards Mr. Miller, must be limited to the latter view of the subject. He certainly had no taste for theories of ecclesiastical government, and church polity. It is doubtful whether he ever studied these points at all to any extent, and certainly abhorred with all his soul, the bitterness and strife to which they often lead. He only in one or two instances during the course of his ministry sustained the office of superintendent, and in some of his letters mentions his desire not to be intrusted either with its honours or its responsibilities. This was wise, for he did not possess the taste or talent for its complicated duties.

Being a man of one business, viz., that of preaching the gospel, he could not direct his attention to the innumerable cares, often perplexing, difficult, and harassing, which belong to that responsible post. From the same cause, Mr. Miller took little or no part in any of those numerous arrangements which were effected in the connexion during his time for the regulation of the church at home, or its extension abroad. In all these things, he was a party only, in the sense of a willing approver. Unlike many, who, having no capacity to comprehend the nature, obligations, and essential necessity of scriptural church-order and discipline, and, in their antimonian liberty, claim the right of a factious opposition, Mr. Miller never either joined their ranks, or attempted to excite an invidious feeling. He rendered a willing fealty to the laws and practice of the body to which he belonged, although he abstained from the onerous task of legislation, and, as much as possible, avoided the responsibilities of government.— He, no doubt, enjoyed the advantage of this in a social, as well as a spiritual point of view. Having little to do with the *business* of religion in the different places where he sojourned, he was preserved from those collisions and asperities which that class of subjects so often call forth.

Christian churches never quarrel on the points which engrossed the mind of Mr. Miller; and men never retire to the sacred place of prayer and communion with God, where he delighted to be found, to conduct their polemic warfare. Not intermeddling with others in their petty strife, on non-essential points regarding office, power, and the expenditure of church funds, they left him alone in the glory of his calling. There

is in religion, a pure, spiritual, and sublime region, where men, fond of disputation, do not wish to enter, and from which, in fact, they are excluded by the pugnacity of their disposition. In that region, Mr. Miller happily lived and reigned a "*king*," as well as a "*priest unto God*." There exists occasionally, an almost intangible spiritual character—a religious abstraction, though living in a human body. No one can, properly speaking, be the antagonist of love, spiritual joy, holiness, and the reflected image of God. These high blessings may be the subject of hatred, derision, sarcasm, and ignorant contempt. But no faction can organize itself in hostile array against these graces, as such. It is only when religion embodies itself in the form of some unpalatable truth, and the Christian minister feels himself obliged to set forth and maintain it in that palpable, and it may be, antagonist form, that he meets with opposition. In this case he becomes the personification of the doctrines, discipline, and order which he holds to be scriptural, and binding on his conscience; and in this way renders himself a visible mark for the fire of his enemies. Mr. Miller was never one of these marks, because he never became the living type of any obnoxious church principles, or spent his energies in their advocacy and support. This was not from cowardice, compromise, or unfaithfulness. His abstinence from intermeddling in these things, arose exclusively out of the view he took of his own vocation. He considered himself called to the peculiar work in which he so heartily engaged; and all who knew his mental constitution, as well as his religious character, will at once admit that he was right in his judgment.

It follows, from these considerations, that our notice of Mr. Miller, in the pastoral relation, will be limited to his concern for the spiritual department of the church, and his faithful and affectionate dealing with individuals.

His *general* views respecting the work of God, and also his notions on revivals may be collected from a letter written to the societies in Manchester, and which was afterwards published.

“MY DEAR BRETHREN,—Being requested by several worthy members of your society to address you on a most important and delicate subject, I should have found the most extreme reluctance in complying with their wish, were I not assured that you would receive the attempt as a proof of my heartfelt desire for your present religious progress, and for your future and eternal happiness. I shall never cease to pray for the Manchester society; never shall I forget that remarkable night when God displayed his saving power; when he wrought signs and wonders; wounded, healed, and filled; intermingled our souls in love, and poured down a shower of heavenly fire.

“The present revival, in its power and extent, is but little known; many who truly feel its effects, are unconscious of its glorious latitude. It is a revival of the *simple power* of primitive Christianity; its spirit is, ‘Are you converted *now*?—Have you the direct Spirit’s witness *now*?—Are you sanctified *now*?—Are you filled with love, growing in grace, pressing onwards, and *now* ready for heaven?’—It pierces through all the artful disguises of mere formality; it exposes all the subtle excuses of declining faithfulness. It looks through the

pompous blaze of pulpit oratory, and cries out, 'I must see and *feel* EFFECTS. I must see souls awakened, converted, sanctified; I must feel quickened, revived, blessed.'—It is not satisfied with having the *head* instructed, it requires the *heart* to be touched, the power of the Spirit to descend, the kingdom of heaven brought nigh, and God dwelling within! Light conversation, evil-speaking, party disputes, fly before it. Its language is *prayer*, its action is *faith*, and its effects are *union* and *love*.

"The Almighty has sent the offer of the present revival as a cure for every evil. When the soul is truly alive to God, every external disorder will be rectified. When every member of the church is *sound*, the church must flourish in vigorous health. Remember, therefore, my dear brethren, that this revival must first exist in the *heart*; its essence consists of deep humility, inward holiness, external righteousness, active faith, fervent zeal, and triumphant love! A man who does not possess these essentials, is little qualified to taste the sweetness, to drink into the spirit, or to fathom the depth of this revival.

"I will presume to recommend a few regulations, which seem necessary to be observed in Manchester, to preserve the spirit and the purity of the revival. May you bear with my frankness, and pardon my inability!

"*First*.—Never suffer two persons to pray aloud over one person in distress. While one prays, another may *softly* exhort the distressed to believe the promises suited to his case, and the surrounding persons may join their *hearty* and *heartfelt* Amens to the prayer.

"*Secondly*.—Whenever a person receives justification or sanctification, let ALL the congregation join in singing,

'Praise God, from whom all blessings flow,' &c.

to a *short tune*; except the persons who are *actually praying* with the distressed. By this regulation, order will be preserved; the congregation will have a standard of union; and those who are agonizing with God for his power, but, who have not public gifts, will be able to join; and, perceiving the effects of their faith, will receive blessings into their own souls, and be kept praying, believing, and rejoicing.

“*Thirdly*.—Upon any remarkable outpouring of the Spirit, numbers of the world may rush in, and begin to censure and condemn. Nay, they will *deride* its manner and *ridicule* its effects; if they did not, it would not be of God. *Never*,—no, *never* answer their objections, or reply to their calumnies; go on, exhorting, praying, and praising. Let them see, by your engagedness of action, the importance of the work; let them perceive your attention so swallowed up by the momentous objects before you, that you have no time to listen to the cavils of infidelity, the mockery of ignorance, or the artful sneers of formality. This conduct will disappoint Satan, preserve peace, and have a wonderful effect on the by-standers.

“*Fourthly*.—When a person appears to be in distress, let him be closely examined respecting his past experience and present conviction. Then clearly make known to him his true state. Much penetration is sometimes requisite; but the Spirit of Truth will teach the truly simple and zealous. When the seeker professes to have obtained the blessing, *be very cautious*, obtain a clear and satisfactory evidence that the work is performed. Never sing praise in a *doubtful case*.

“*Fifthly*.—Entire scriptural submission to every preacher whose heart is in the work, must be rigorously

observed; and where the preacher unfortunately opposes, the utmost gentleness, mildness, and humility, will be shown by every *real* friend to the revival, and by every member who feels its real influence. This conduct will evince the spirit which actuates the active, and will, by degrees, conquer the most determined opposition. Is there a preacher in the connexion that could oppose divine power, truth, and love?

“*Finally*, my dear brethren, ever remember that this revival is a revival of primitive love, and can only be preserved in the soul by much private prayer, deep humility, and strong faith. The most ardent zeal, the most determined activity will fail, without these superior requisites.—Nothing less can preserve the true, sterling, pure SPIRIT OF POWER.

“Lie at each other's feet, act for God, feel for souls, expect present blessings, die daily, live in a state of holiness, put on the whole armour of God, fight the good fight of faith, lay hold on eternal life.—May the everlasting God revive the work of his own Spirit in the society of Manchester! May the formal become lively, and the zealous be filled with love! May the Lord engrave the revival on every heart, and then use you as instruments to spread it all around you!—Amen, and Amen!

“So prays your affectionate brother in Jesus,

“W. E. MILLER.”

If we substitute any other term for that of “*revival*,” in the first and descriptive part of this letter, we shall obtain a clear view of the sort of religion which Mr. Miller sought to promote in the respective places he visited; and in the second, we shall find information

as to the modes by which he endeavoured to accomplish his object. Some analysis of the first part of the subject may be useful—the directive part explains itself:—

1. He speaks of "THE SIMPLE POWER OF PRIMITIVE CHRISTIANITY;" and referring to some signal display of the divine grace, says, "never shall I forget that remarkable night when God displayed his saving power; when he wrought signs and wonders; wounded, healed, and filled; intermingled our souls in love, and poured down a shower of heavenly fire." This power, which in Mr. Miller's creed is shown to be the power of God, constituted the element of success and prosperity on which he relied. He sought this, prayed, and engaged others to pray for its manifestation; held it as a privilege which the church had the blessed right to expect, and rejoiced in every such display of the mercy of God. He seems to have maintained that it was the undoubted privilege of Christian societies and churches, as well as individuals, to enjoy this power; but knowing that it was often lost, or but partially experienced, he, like most others, when it was in fact manifested in any place, called it a "*revival*." The point he insisted upon, was the privilege of the church to enjoy "*the primitive power of Christianity*." This is undoubtedly the case, and it is as important as true. Nothing short of this can possibly save sinners, sanctify believers, conserve the purity and life of Christian societies, render the ordinances efficacious, or convert the world to the faith of our Lord Jesus. The display of this influence of the Holy Spirit unhappily manifests itself at present only in the form of revivals; but this only marks the unfaithfulness of the church. The right course for all Christians is to "*live and move*" in this power, as their

natural state; and we may be assured, that, Christianity can never rise to her high destiny, accomplish her commission, become universal, and bring the world under her dominion of love, till this is the case. Occasional, casual, and local bursts of life, power, and grace, are highly important and valuable in the absence of something higher; but a divine power, in constant operation is essential, and is the undoubted privilege of the church to enjoy. Continuous good health is far preferable to the possession of that inestimable blessing, interrupted by seasons of weakness, pain, and disease, though it may, by the mercy of Providence, be *revived*.

The piety of the individual Christian should never be suffered to sink into decay, and need a succession of revivals. His state should be always progressive. His proper calling is to retain the "*fulness of the blessings of the gospel of Christ*," which he never fails to receive at the period of his conversion; to "*grow in grace and in the knowledge of Christ Jesus his Lord*;" to aspire after perfect holiness and love, and live and walk in the constant light of God's countenance. If these blessings are at any time forfeited, they are re-given by their original Author. How can a professing Christian, who has lost the witness of the Spirit, the peace of God, the enjoyment of perfect love, have these blessings restored on the principle of revivification? It is not by an undefinable influence, energy, and power infused into the means of grace, producing some general impression by which these forfeited privileges can be recovered. It requires a direct act of grace, through Christ, exercised on the part of God, and of penitent faith on the part of the recipient, to accomplish this

desirable result. Religious privileges and rights, do not grow from some germinant moral principle in the soul. They are all divine. If retained, it is by his continued grace perpetuating them; and if forfeited through guilt and sin, they are recovered by the same grace in the way of pardon and renewal through the merit and mediation of Christ.

The same principle holds respecting churches. God does not treat with them in the aggregate, on questions of experience; but separately, as personally accountable to him. If Christian societies, as such, need a revival, it must be on the ground of unfaithfulness. The church state embraces certain purposes of common interest in its union and fellowship—such as mutual love, sympathy, care, succour, helps, and exhortations to perseverance; a social, added to personal holiness, and zealous exertions to convert and save the ungodly. The loss of these combined graces, and the neglect of these obvious duties, on the part of a church, implies guilt as well as loss. It follows, that the form of blessing needed by a fallen people, is pardon of sin; and then the bestowment, or recreation, of the requisite graces to produce that "*beauty of holiness*," love of the truth, attention to ordinances, and the spirit of prayer, in connexion with which, the power of the Spirit develops itself. It seems to be a general sentiment, that extraordinary outpourings of the Spirit are of the nature of an indiscriminate effusion of divine influence bestowed on the people *en masse*. Such blessings may be indiscriminate in the sense of being general, but the effect is personal, specific, and intelligible. The three thousand who were brought under the dispensation of the Spirit on the day of pentecost, were each

“pricked in the heart, and said, Men and brethren, what shall we do?” On this principle, the gift of the Holy Spirit to a fallen people, will imply their hearty repentance; their renewed application to the mercy of God, in Christ Jesus, for the pardon of sin; and their diligent attention to their vocation.

We cannot possess more accurate knowledge of our Lord's method of dealing with Christian societies, than that which is furnished in his Epistles to the seven churches of Asia. They were each in different ways fallen, and were directed to *“repent and do their first works.”* The edification of churches, as such, must be exemplified in the personal purity and happiness of their members, manifested in the spirit of love, union, holiness of conversation, and diligent and self-denying exertions for the salvation of mankind.

We hold, then, that Christians, as individuals, may, and ought, to retain their privileges, walk in the light of God's countenance, live in all holiness, and possess the life and power of God in their souls, while their *“path like that of the just, shines brighter and brighter to the perfect day.”* But if, in any case, these persons lose any of their blessings, they cannot be recovered by participating in some common influence; it must be sought in a direct exercise of penitent faith, and bestowed by the grace of God. That, in the case of churches, which are nothing more than the union of individual Christians in one aggregate society, it is their privilege to walk in a state of social holiness, union, and joy, and to *“sit in heavenly places in Christ Jesus our Lord;”* to be blessed with the manifested presence of God; enjoy the full and constant effusions of the Holy Spirit, and consequently, to exhibit all the light, charity,

and power of the gospel. But if these Christian societies should forfeit any of these blessings, they cannot be restored by an imagined general amnesty, or indiscriminate divine influence, but by the exercise of God's mercy, and that individually conferred, on the ground of humble repentance, and faith in our Lord Jesus Christ; and, in connexion with this, the bestowment of those gifts and graces of the Spirit, which constitute the life and glory of the church.

We have been led to this digression by the vagueness with which the word *revival* is often employed. Not, indeed by Mr. Miller, for he says the work which he describes, was "*a revival of the primitive power of Christianity.*" We fear, however, that Mr. Miller would consider this "primitive power" to be peculiar to, and only to be expected in, the form of a revival. How, it may be asked, could he expect it in any other way, in the low state of Christians and of churches? True. But the very necessity for this phraseology, shows clearly, that another dispensation is necessary. The primitive power of Christianity, now only sought occasionally, ought to live in every believing heart—live in the church of Jesus Christ, and then it would soon live in its triumphs through the whole world.

Mr. Miller himself was a living demonstration of the nature of this "*primitive power,*" retained and enjoyed always. It did not, in his experience, ebb and flow like the tides of the sea; alternate betwixt life and death, sometimes fair, strong, and joyous; and then cold, languid, and feeble. The "*primitive power,*" of which he speaks, existed permanently in his own state. No matter what the people might be around him, he himself constantly enjoyed the fulness of the Spirit's

indwelling, and all that he taught others to expect in a revival, he possessed in his own soul every day. There is the utmost danger of merging personal and individual obligations, in some generalizing theory. It is much easier for the Christian to throw his hopes and expectations of the spread of religion, into some general notion of revivals, and wait, under this impression, for the imagined good, than ardently, piously, laboriously, to seek its triumphs. The absence of vital piety in the church, and the limited success of the gospel in the world in the conversion of sinners, is attributed to the want of "*outpourings of the Holy Spirit,*" and when "*the Spirit is poured out from on high,*" all this is expected to follow, and not till then. The Spirit is given to communities of individual believers, and when the general and often strongly figurative promises of Scripture are fulfilled, it will be by holy men becoming the centres of this power and influence. Whatever prayers may be offered, and eager expectations entertained, it is never found that the Spirit is poured out on places and nations, till they are visited by a believing and sanctified living agency.

Mr. Miller attributed all success in bringing sinners to Christ, as well as their sanctification, to this divine influence; and with prayers, and good principles, he added corresponding labours and exertions. In all respects, this agreed to the primitive mode of manifesting the divine power. It was not an isolated influence, but stood connected with the Saviour's throne, and was developed through a believing, holy, active, ministry.

2. Mr. Miller, describing the effects of this primitive power, says, "its energy is,—Are you converted *now* ?

Have you the Spirit's direct witness *now*? Are you sanctified now? Are you filled with love, growing in grace, pressing onwards, and *now* ready for heaven?" He evidently means, by this mode of interrogation, that when the primitive power of the gospel is manifested, these fruits must appear.

From this we learn the nature of his solicitude, and the points to which it was directed. He was not satisfied, unless his ministry and pastoral care led to these results. The present conversion of the people, including all the characteristics of pardon and the new birth, as well as a complete change of life and habit, he considered essential to a successful ministry, and the dispensation of the Spirit of God manifested through its agency. This, it must be admitted, is a correct notion, whether the grace be displayed in the agitations and thunder of a revival, or the "*still small voice*" of a more quiet and gentle process. Primitive power was manifested variously. The conversion of Lydia whose "*heart the Lord opened,*" was as real in its nature and as truly effected by the operations of divine grace, as that of the jailer of Philippi, who tremblingly fell at the apostle's feet, and exclaimed,—"*Sirs, what must I do to be saved?*" Mr. Miller delighted in the extraordinary displays of grace, in godly sorrow, penitent tears, agonizing prayers, instant enjoyment of Christian peace and liberty; and indeed this seems to have been his congenial element. Whether all evangelical ministers can enter into the spirit of these proceedings or not, they must coincide in desiring the effect,—a present conversion.

What Mr. Miller calls "*energy*"—which is another term for the grace of the gospel dispensation,—must

always be present when the truth is exhibited, and faith exercised on the part of penitent men. When the mercy of God is remarkably displayed, and his healing and saving grace manifested, it is not on account of any change, or any addition made to the Christian dispensation by the "*energy*" of a revival, but on the ground of the faith and expectation of the people.— That dispensation is in itself complete and perfect.— Time, place, external circumstances, and even the ministry considered as an agency, can have no effect on the atonement of our Lord; it is finished, perfect, and available in all localities and to all men. The Spirit's office is essential to Christianity and constitutes an integral part of the system. We may as well imagine a Christian destitute of Christ in his various offices, as a Christianity without the Holy Ghost. It follows from this, that in all ages and in all regions of the earth, where the truth of the gospel is known, and the services of the church attended, as directed by our Lord, the essential grace of the dispensation will exist and be available. Then the causes leading to the display of the divine mercy and power more richly at one time and place, than another, will depend on one of two causes, or both, viz., the character of the ministry, in setting forth the way of salvation clearly and fully,— and, on the part of the people, the exercise of a present faith.

Hence, a ministry, such as Mr. Miller's, which did constant honour to the Saviour, by setting forth the glories of the cross, and also to the Holy Spirit, by exhibiting his peculiar offices, and at the same time, proclaiming salvation as an instant and conscious blessing fully provided for by the gospel, was, in the

nature of things, likely to produce a greater number of conversions, than that of mere generalization on the truth. There is nothing either so mysterious or so sovereign in this as some appear to imagine. The class of ministers to which Mr. Miller belonged, seem to aim at one point, the clear and plain enunciation of *living* truth, the creation of a fervent and excited expectation of the fulfilment of the promises; this, in its turn, leads to faith; and present conversions, the end sought, naturally take place.

The power of the Spirit is always present when the truth is believed; and it may be doubted, whether in any of the remarkable awakenings which sometimes take place, the sovereignty of God ever deviates from this rule. Why are men wrought upon, alarmed, softened, and brought into penitent sorrow under the preaching of the word? Evidently, because its threatenings, and denunciations, are believed;—the Spirit of God co-operates with, even, "*the law as a schoolmaster*," when that law is admitted as divine and true. Hence, it often happens, that persons who, for the first time, are led to listen to the gospel, are deeply awakened, simply because they have not yet acquired the habit of an unbelieving resistance to the truth, as is the unhappy case with great numbers who have been educated in a knowledge of the gospel, and constantly hear it preached. The former feel powerfully, because the threatening, being for the time believed by a heart unsophisticated by wretched excuses, delays, and unbelieving expedients, the blessed Spirit can impart his illuminating and penitent grace; whilst the latter feel nothing, because they have hardened themselves into a state to believe nothing. When the higher bless-

ings of the Spirits' witness and regenerating influence are bestowed, the gospel, in new aspects, is invariably regarded. In this case we find the Spirit given in connexion with the belief of the truth—the one truth which implies every other—the sacrificial work of Christ. The Saviour cannot be really embraced by faith, but the Holy Ghost, as an attesting witness, and a regenerating and life-giving power, must be given.

On these principles, "present conversions," which, on the theory of some, are very much limited to revivals, may be secured by the ordinary operations of the gospel. What is there to hinder the acceptance, adoption, and renewal of men on one day, which does not exist on any other? And how can there be any addition to the love of God the Father, the merit of Christ the Son of God, or the efficiency of God the Holy Ghost, at one period as compared with another? The operations of Deity in the Christian economy, are not a series of eccentric, arbitrary, and isolated movements. His kingdom among men, which is no other than the gospel dispensation, is established on immutable principles from which there is no deviation. It seems to be the opinion of many zealous men, that the Holy Spirit is poured out on churches and people, as a separate and sovereign act, having no immediate connexion either with the conditions of God's moral administration on the one hand, or the faith and dispositions of men on the other.

Hence, revivals are considered of the nature of *ab extra* effusions of grace—effusions not to be expected in the ordinary course of preaching, or administration of ordinances, but only as a blessing beyond the

sphere of these every day mercies. On this ground it is, that in separate services set apart for the purpose, special prayer-meetings, and other appliances, a power, a spiritual influence, and the manifested presence of God in the instant conversion of sinners is looked for, which is not at all expected in the common means of grace.

This notion may lead to very pernicious consequences. To expect the display of God's converting power as something extraordinary, is to reduce the regular sabbath and the services of the sanctuary, to the position of dry, unmeaning ceremonies. Why should present conversions be limited to a revival? Or, rather, why should they not be sought for in every service, from the beginning to the end of the year? Then, conversions are usually attributed to some remarkable effusions of the Spirit. As His offices belong to the Christian economy, and are inherent in the system, He will always be accessible to faith, just as Jesus Christ is so in his merit and power. When we seek the Saviour, it is not in the way of expecting a new incarnation of the godhead, and a new sojourn on earth; we look for him in the word of promise, and in the administration of the gospel; and, happily, by simple faith, find him to the joy of the soul. In like manner, when we desire and expect the Holy Ghost to comfort and sanctify our own hearts, or to crown the gospel in its word and ordinances with success, we have no right to look for this as a new dispensation—as something extraordinary, and only granted in combination with the usages of a particular class of means; as, in fact, a kind of whirlwind, sent down immediately from heaven, to purify the atmosphere of the church, and to the extent of its sweep, to

produce life and vigour. In opposition to such a sentiment, it may be affirmed, that the Holy Spirit pervades every thing in Christianity, which is truly of its own essence; and is, in fact, omnipresent in the church. He does not universally manifest his energy, it is true; no more does the Father in his love, or the Son in his righteousness and grace. But on what account? Undoubtedly, because the conditions on which this grace is conferred, are not complied with. Every man, at any time, and in every place, is invited "*to look to God and be saved;*" if he will not be persuaded to do so, the divine grace, which is ever present, because God is so, cannot be experimentally manifested to the heart, as is the case with respect to the blessings of the Holy Spirit. "*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.*" From this it is seen, that those who "*believed in Jesus were to receive the Holy Ghost;*" if the condition is not regarded, how can the grace be manifested?

Then the whole question comes to this: the presence, power, "*energy,*" of the Holy Spirit pervades and impregnates the whole of the Christian system, is the living, animating, efficient agent of all good, however experienced; and it is, consequently, the privilege of the church to enjoy His manifestations in all her ordinances. That, in truth, the divine power and grace, which in the theory and practice of many, are limited to particular periods and modes of operation designated

revivals, belong to Christianity itself, and as such, may be enjoyed in the whole series of means established by Christ. Moreover, to limit a general blessing to one particular mode, is greatly to narrow and mystify its efficiency and lessen its value. It is, therefore, most desirable for all parties, to endeavour to secure the universal and permanent operations of the Holy Spirit in all the means of grace. A river which is constantly flowing onwards in deep and tranquil majesty, will, in the issue, create a greater amount of fertility on its surrounding banks, than a mountain flood poured forth occasionally on arid deserts, and producing but a transient verdure. Every thing which is divine in a revival, ought to exist in every part of the church, and *always* : and all the scriptural means employed to secure it, should be equally in operation at one time as another.

Were this the case, "*present conversions*" would not be singular events ; and those ministers who dwell on an instantaneous salvation as possible, would not be so often exposed to the charge of enthusiasm. The proper way of rendering revivalism less *unique* and eccentric in its aspects, is to elevate the general tone of Christian societies, to a level with its fervour, zeal, activity, spirituality, and faith.

The tendency of our times is not to a *spiritual fanaticism* ; but rather to a *ceremonial and superstitious fanaticism*. In the early period of our own history, it is very likely that instances of true enthusiasm occurred. The religious feeling was then new and fresh ; and few guards existed in the way of regular teaching, church order, or an ecclesiastical system. In this state, the societies were very much guided by an internal impulse of spiritual life. No wonder, if, having scarcely any line to

mark out their course, they should sometimes go astray. But there is something transcendently interesting in the wild notes of newly converted people, and their efforts and irregular struggles to ascend into the light and order of an organized church. Their danger, no doubt, was that of zeal without knowledge. Having few external landmarks, they were tempted to soar into the heights, or plunge into the depths of the spiritual world, without much regard to order. Our danger is quite of another kind. The chaos has now assumed a form; and we possess a well-adjusted system of polity and worship. With our order, which is in itself very proper, the temptation is formalism. Enthusiasm can never animate large bodies for any length of time; they naturally gravitate towards a settled rest in common attainments and external forms. Till a general and universal impulse of sacred influence can be secured by the higher state of the church, to lead to the "*present conversion*" of larger numbers to God, it must be considered a mercy that he vouchsafes limited and occasional effusions of his blessed Spirit, and consequent revivals of his work.

But Mr. Miller taught the people of his charge to expect from this divine "*energy*," even higher blessings. He asks, "Are you sanctified *now*? Are you filled with love, growing in grace, pressing onwards, and now ready for heaven?" Serious questions these,—and questions on which he constantly dwelt, both in his public ministry and his more private exhortations to the societies. Two great truths seemed to be stereotyped in his inmost soul;—the one was the doctrine of the cross, the other entire sanctification. As this latter doctrine was a very prominent topic in his ministry, it must have some distinct notice somewhere, and

probably no place will be more appropriate than this. We are not now speaking of his personal enjoyment of this blessing, but of his preaching and enforcing its attainment on the people in his pastoral character.

Does this habit of constantly enjoining the people of his charge, to seek the blessing of entire sanctification, agree to the practice of the apostles? Did he act in this on a mere fancy of his own, or did he really apprehend the spirit and follow the example of the primitive teachers of our holy religion? We have heard Mr. Miller blamed for making the subject so very prominent, and also, for dwelling upon it so constantly in his addresses. It will be found, however, that in this, he only reiterated the doctrines of the apostles and evangelists. Those holy men who planted the first churches, and instructed them under the plenary inspiration of the Holy Spirit, must be supposed to understand the doctrines they taught, and their adaptation to the people whom they addressed. We find on examination, that this blessed privilege was exhibited to the faith of the early disciples, they were earnestly exhorted to seek its attainment, and fervent prayers were offered to God that it might be conferred upon them.

Can any thing be more obvious than, that in the Epistle to the Romans, after treating on all the fundamental doctrines of Christianity in the first five chapters, the apostle, in the sixth, exhibits this blessing and enforces it upon the attention of the believers at Rome. What can such expressions as the following signify, if not what Mr. Miller called entire sanctification. "*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve*

sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe we shall also live with him. Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you : for ye are not under the law, but under grace. Being made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life.” Surely we have evidence in this, of the apostolic practice in attempting to build up the primitive churches in sanctification and holiness : crucifixion with Christ—the death of sin—the reign of grace in the heart—the fruits of holiness,—are the great and exalted blessings to which the minds of these believers are directed.

Does not the thirteenth chapter of first Corinthians contain the doctrine of perfect love, and indicate the practice of the first teachers of Christianity in exhorting the churches to seek and attain its enjoyments ? “*Love,*” the apostle says, “*suffereth long, and is kind ; love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all*

things, hopeth all things, endureth all things. Love never faileth; and now abideth faith, hope, and love, these three; but the greatest of these is love." If this is not "*perfect love,*" what is it? We see the apostle abruptly breaking off in a most profound and lofty revelation on the subject of the church, its affairs, the gifts of the Spirit, and various points of order and edification, with the exclamation: "*But covet earnestly the best gifts, and yet show I unto you a more excellent way.*" This was the love of which he spake. He here intimates, through the inspirations of the Spirit by which he wrote, that of all the blessings made known in the gospel itself, and embraced by faith; that of all the splendid and glorious objects lit up to the prospects and anticipations of hope, "*the greatest is love.*"—That though the gifts and operations of the Spirit, whether prophecies, tongues, knowledge,—they shall all vanish away, but, "*love remaineth*" and outlives them all. Here is an example, not only of proclaiming this great blessing, but also of placing it in the highest category of gospel privileges.

To the same church the apostle says: "*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*" Similar modes of address are found in every part of this apostle's writings, and indeed in every part of the New Testament. For the sake of brevity, we shall place some of these in juxtaposition. "*Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.*" "*For this cause I bow my knees unto the Father of our Lord Jesus Christ.—Of whom the whole family in heaven and earth is named,*

that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." "Let us therefore, as many as are perfect, be thus minded." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he who called you, who also will do it." "For this is the will of God, even your sanctification." "But the Lord is faithful who shall stablish you and keep you from evil." "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection: not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.— And this will we do, if God permit." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen." "But the God of all grace, who hath called us to his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle

you." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." This may be considered as a summary of apostolic teaching on this subject, as addressed to the churches.

It may not be amiss to consider the view taken on the necessity of preaching on this subject by Mr. Wesley. It is well known that he has exhibited and vindicated this doctrine in his writings, with his accustomed perspicuity and force; but our point is to recall attention to his opinion of its connexion with the growth, stability, and depth of the work of God in Christian societies, and the consequent necessity of announcing it. This will decide the question, as to whether Mr. Miller was right or wrong—so far as his authority goes—in constantly endeavouring to lead the people committed to his care, to seek this blessing.

In the Minutes of Conference for the year 1768, we find the following directions to the preachers:—"That we may all speak the same thing, I ask once for all, shall we defend this perfection, or give it up? You all agree to defend it, meaning thereby (as we did from the beginning) salvation from all sin, by the love of

God and our neighbour filling our heart. The Papists say, 'This cannot be attained, till we have been refined by the fire of purgatory.' The Calvinists say, 'Nay, it will be attained as soon as the soul and body part.'—The old Methodists say, "It may be attained before we die: a moment after is too late." Is it so or not? You are all agreed, we may be saved from all sin before death. The substance then is settled; but as to the circumstance. Is the change gradual or instantaneous? It is both the one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not. 'But should we in preaching, insist both on one and the other?' Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the *instantaneous* also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul. The more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed, whenever this expectation ceases. They are '*saved by hope;*' by this hope of a total change. saved with a gradually increasing salvation. Destroy this

hope, and that salvation stands still, or rather, decreases daily. Therefore whoever would advance the gradual change in believers, should strongly insist on the instantaneous."

In a letter to his brother Charles, dated Congleton, March 25, 1772, he remarks—"I find almost all our preachers, in every circuit, have done with Christian perfection. They say, they believe it, but they never preach it; or, not once in a quarter. What is to be done? Shall we let it drop, or make a point of it?"

"O what a thing it is, to have the *curam animarum* (the care of souls.) You and I are called to this; to save souls from death; to watch over them as those that must give account. If our office implied no more than preaching a few times in a week, I could play with it: so might you. But how small a part of our duty (your's as well as mine) is this! God says to you as well as to me, 'Do all thou canst, be it more or less, to save the souls for whom my Son died.' Let this voice be ever sounding in our ears; then shall we give up our account with joy. Come bestir yourself and lay aside delay. I am ashamed of my indolence and inactivity. The good Lord help us both. Adieu!"

To Mr. Merryweather, of Yarm, he writes:—"When Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God, and, consequently, little addition to the society, and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers, to expect full salvation now, you must not look for any revival."

To Mr. Brackenbury he writes :—" I am glad brother D—— has more light with regard to full sanctification. This doctrine is the grand *depositum* which God has lodged with the people called Methodists ; and for the sake of propagating this chiefly, he appears to have raised us up."

To Miss Ritchie :—" From our brethren in various parts of England and Ireland, I have very pleasing accounts of the uncommon blessing which many received at the time of renewing their covenant with God. I am glad to hear that you at Otley had your share. That point, entire salvation from inbred sin, can hardly be insisted upon, either in preaching or prayer, without a particular blessing. Honest Isaac Brown firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish, when opportunity serves, you would encourage him.—1. To preach Christian perfection, constantly, strongly, and explicitly. 2. Explicitly to assert and prove, that it may be received now : And 3. (which, indeed, is implied therein,) that it is to be received by simple faith."

To Miss Roe he writes :—" In the success of Mr. Leeches' preaching, we have one proof of a thousand, that the blessing of God always attends the publishing of full salvation as attainable now, by simple faith. You should always have in readiness that little tract, '*The Plain Account of Christian Perfection.*' There is nothing that would so effectually stop the mouths of those who call this, 'a new doctrine.' All who thus object, are really, (though they suspect nothing less,) seeking sanctification by works. If it be by works, then certainly it will need time, in order to the doing of these works. But if it be by faith, it is plain, a

moment is as a thousand years. Then God says (in the spiritual, as in the natural world,) 'Let there be light, and there is light.'"

In his portrait of St. Paul, the saintly and Rev. John FLETCHER, often adverts to this point in his usual felicitous and expressive manner.

He remarks—"Without an experimental knowledge of these several states, a minister can no more lead sinners to an evangelical *perfection*, than an illiterate person can communicate sufficient intelligence to his rustic companions, to pass an examination for the highest degrees in a university." * * * * As a prudent physician proportions his medicines to the different ages and habits of his patients, so the enlightened PASTOR, who feels himself concerned for the spiritual health of his flock, sees it necessary to act with equal care and discretion. He preaches the dispensation of the Son to those, who like Socrates and Plato, are longing for a divine instructor, as well as to those who like Simeon, Nicodemus, and Cornelius, are waiting for the consolation of Israel. He leads them either from the law of Moses, or from the law of nature, to the gospel of Christ; explaining with precision, those parts of the New Testament, which exhibit the commencement of the Son's dispensation, together with all he taught, and suffered, while he continued upon earth.

"Lastly, to such as have devoutly embraced this part of the gospel, he publishes the glorious economy of the Holy Spirit, which was not fully opened till after the bodily appearance of the Redeemer was withdrawn from the world. Then, it was, that he descended in the fulness of the Spirit, directing and supporting his disciples, animating and sanctifying his members, and

manifesting that kingdom of God, that dispensation of *righteousness, peace, and joy*, which is so largely treated of in the Acts and Epistles of the Apostles.

“Why was the Holy Spirit to be poured out in its full measure upon the first followers of Christ? If in order to their sanctification; have we less need of holiness than the apostles had? If it was to shed abroad in their hearts the love of God; is that love less necessary for us than for them? If to make intercession for them with groanings which cannot be uttered; were the apostles supposed to stand in greater need of such intercession than all other men? Lastly, if the Holy Ghost was given, that believers might be able to cry out, Who shall separate us from the love of Christ? shall tribulation, persecution, or death? O death where is thy sting? O grave where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ. ‘If so; then it should seem, the apostles alone were called to suffer and die in a manner so perfectly worthy of Christians. God, says the orthodox professor, ‘undoubtedly caused the Sun of righteousness so effectually to shine upon believers, on the day of Pentecost, that they were instantaneously, *baptized with the Holy Ghost and with fire*. A celestial shower, at that time, refreshed the church; and the mystic vine, matured on a sudden, by the direct rays of so glorious a luminary, was assisted to produce, internally, all the graces, and externally, all the fruits of the Spirit. But such extraordinary phenomena, which accompanied the dazzling sun and those gracious showers, have long ago disappeared. Nay, ~~that~~ the sun itself is totally eclipsed, with regard to us the book, which bears testimony to the constant
ence of that sun, and the endless duration c

showers, now absolutely stands in the place of both. Ridiculous divinity! And shall they be called enthusiasts, who oppose such absurdities as these? Then fanaticism may be said to consist, in making a rational distinction, between the pearl of great price, and the testament that bequeaths it; between that sacred volume, in which the COMFORTER is newly promised, and the actual presence of the COMFORTER in the heart. To pretend that we have no longer any need of the Spirit of Christ, because we are in possession of an incomparable book, which declares that '*if any man have not the Spirit of Christ, he is none of his,*' Romans viii. 9. Is not this at once to destroy, both the letter and the spirit of the gospel?

"Let it be observed that the operations of the Holy Spirit on the hearts of believers, are to be distinguished from the effects of enthusiasm in the imagination of visionaries, just as readily as we discover health from sickness, wisdom from folly, and truth from falsehood. The believers in Rome could say, '*The Spirit itself beareth witness with our spirit that we are the children of God,*' Rom. viii. 16. By one spirit are we all baptized, says the Corinthians, and have all been made to drink into one spirit, 1 Cor. xii. 13. And St. Paul could testify, that many of the Ephesians were sealed by the Holy Spirit of God, unto the day of redemption, Eph. iv. 30. 'They were all enthusiasts,' says a modern doctor, 'unless they could restore sight to the blind, raise the dead from their graves, and fluently converse in a variety of languages, which they had never taken the trouble to study.' No; insinuates the apostle: you substitute the ESSENTIAL for the *accessory*, and found your opinion upon false suppositions. *Are all workers*

of miracles? Have all the gift of healing? Do all speak with tongues? There must then be some more indubitable method of distinguishing those whose bodies are become the *temples of the Holy Ghost*; and *I show unto you this more excellent way*—1 Cor. xxii. 29, 31. What was meant by this more *excellent way*, may be satisfactorily discovered by an attentive perusal of the following chapter; in which the apostle would have the examination to turn not upon the gift of prophecy, and much less that of language, but essentially upon all the characters of charity. This was the reasoning of Augustine as well as of St. Paul, when he made use of the following expression: ‘You then speak from the Spirit of God, when you speak from a heart glowing with love.’ This was the method, in which Christ himself was accustomed to argue on this point. ‘*Beware,*’ said he, ‘*of false prophets. Every good tree bringeth forth good fruit. Wherefore by their fruits ye shall know them,*’ Matt. vii. 13, 20. ‘*And the fruit of the Spirit,*’ continues St. Paul, ‘*is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,*’ Gal. v. 22, 23. Now, fanaticism was never known to bear such fruits as these. On the contrary, it produces divisions, foolish joy or stupid melancholy, trouble, impatience, and excess of different kinds. Nay, it is frequently observed to produce assertions diametrically opposite both to Scripture and reason, together with absurd pretensions to new revelations.”

In speaking of the effects of this doctrine in an extraordinary deepening and extension of the work of God, in the years 1759 to 1762, Mr. Wesley says, “I stood and looked back on the late occurrences. The peculiar work of this season has been, what St. Paul calls ‘*the*

perfecting of the saints. Many persons in London, Bristol, York, and in various parts both of England and Ireland, have experienced so deep and universal a change, as it had not entered into their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God, they have been so filled with faith and love, (and generally in a moment,) that sin vanished, and they found, from that time, no pride, anger, evil desire, or unbelief. They could '*rejoice evermore, pray without ceasing, and in every thing give thanks.*' Now, whether we call this the *destruction* or *suspension* of sin, it is a glorious work of God; such a work as, considering both the depth and extent of it, we never saw in these kingdoms before.

"It is possible, some who spoke in this manner were mistaken; and it is certain some have lost what they then received. A few, (very few compared with the whole number,) first gave way to enthusiasm, then to pride, next to prejudice and offence; and at last separated from their brethren. But though this laid a huge stumbling-block in the way, still the work of God went on. Nor has it ceased to this day in any of its branches. God still convinces, justifies, sanctifies. We have lost only the dross, the enthusiasm, the prejudice, and offence. The pure gold remains, '*faith working by love,*' and we have ground to believe increasing daily."

Such were the sentiments of Mr. Wesley and his exalted friend on the subject of Christian holiness, by the gracious power of the Holy Spirit; as well as the connexion betwixt preaching this doctrine and the prosperity of the work of God. Mr. Miller coincided in their views most decidedly, and constantly acted upon them

This is a sufficient justification of the practice, if any is necessary. In preaching this great blessing with so much ardour, constancy, and undeviating uniformity, he took his stand, first, on the sacred writings, and then on the doctrinal standards of the body to which he belonged.

But what had this to do with Mr. Miller's pastoral fidelity, and desire to promote the work of God? Very much; as must be the case with all ministers. He held that the grace of entire sanctification and perfect love, was the certain privilege of all believers, and honesty and truth required, that he should exhibit it in all its evidence and fulness of blessing. How, indeed, can the wants of justified men be met, but by leading them forward to all the heights and depths of perfect love? St. Paul speaks of the "*principles of the doctrine of Christ,*" as distinguished from "*going on to perfection.*" The spiritual life is not, or ought not to be, a circular motion—a movement round the same centre of truth and privilege, without any advancement. But if the *justified* have only the doctrine of *justification*, with its evidences and fruits exhibited to them, though they may retain this class of privileges in their richness of grace, yet still, the circle of blessings in which they move, will be limited to this state. There must be a next step in advance, a higher manifestation of God to be enjoyed. What can this be, after reconciliation and adoption are attained, but entire sanctification, the destruction of all sin, and the perfect love of God, with their attendant fruits of happiness. But it may be asked, are we to become stationary at this point? Certainly not. Sanctification on the one hand, and holiness and love on the other, present distinct ideas to the mind, though often

employed indiscriminately. In illustration of this distinction, we may say, a soul is "entirely sanctified," when by "*the blood of Christ it is cleansed from all unrighteousness.*" The removal of sin in all its guilt—all its pollution—all its innate power, presupposes, the full, undivided, or entire sanctification, of the whole man to God. Holiness and love may be considered perfect, when they are unalloyed by any thing the opposite of their own nature; but present a different idea to that of salvation from sin—the one is a deliverance from evil, and must be limited to that evil,—the other is the bestowment of good, and can have no limit, even when sin is destroyed by the Holy Spirit of grace. The work downward, in the heart, cannot be carried farther than to reach the bottom of the fountain of corruption, and make and keep it pure. But the same blessed Spirit can bear the soul upward, in the development of holiness and love, *ad infinitum*. In consequence of this, no limit can possibly be set to Christian holiness and love. Then it must, to say the least, be a great loss, if not danger, to a Christian society to be deprived of the doctrine in question. Like St. Paul, it was the anxious desire of Mr. Miller, to "*present every man perfect in Christ Jesus,*" and that they might "*be found in him without spot or blemish, or any such thing.*"

The pastoral fidelity of this holy man, manifested itself, not in dry details and scrutinizing attention to insignificant punctilios, but in leading his flock to the heights of perfect love: and if Mr. Wesley is a judge, this is the most difficult, and the most essential duty of the ministry. Certainly, it is a much easier thing to preach, to attend to secular duties, to work on the

line and plan of an ecclesiastical system, and administer the ordinances, than to enter fully, tenderly, and wisely into the spiritual wants of a numerous church, and lead them forward into all the experimental holiness and happiness of the gospel. Mr. Miller dwelt in this spiritual world. His great concern and labours related directly to the souls of the people. He watched over them with anxious affection, as one that must give account. His joys and sorrows all centered in this. He mourned over the desolations of sin, and the low faith and experience of most professing Christians; but when, by the divine blessing, he was made the instrument of elevating the tone of piety, and leading believers into a sanctified state, his happiness was proportionably great.

3. In further describing the "ENERGY," or, primitive power manifested in the real work of the Spirit of God, Mr. Miller remarks,—“It pierces through all the artful disguises of mere formality; it exposes all the subtle excuses of declining faithfulness. It looks through the pompous blaze of pulpit oratory and cries out, ‘I must see and feel EFFECTS. I must see souls awakened, converted, sanctified; I must feel quickened, revived, blessed. It is not satisfied with having the *head* instructed, it requires the *heart* to be touched, the power of the Spirit to descend, the kingdom of heaven brought nigh, and God dwelling within us. Light conversation, evil-speaking, party disputes, fly before it. Its *language* is prayer, its *action* is faith, and its *effects* are union and love.”

Such is Mr. Miller's account of the spirit of a revival, which is no other than the kind of religion he constantly attempted to promote; and when the blessing of God crowned his labours, these were the effects. What he

remarks respecting "*formality*" is very important, and points out one of his own antipathies. He had a great abhorrence of this evil. Some have thought his dislike of formality, occasionally caused him to trench on gospel "*order*." But those who resolutely assault the habits of these persons, with a view to lead them to the attainment of a more fervent, lively, and holy frame of mind, will expose themselves to this charge. Many societies and parties who might be considered in a good and spiritual state by themselves and ordinary observers, would, most likely, be exposed to this charge, when judged of by Mr. Miller's rule. But unhappily there is often, a real and a dangerous formality. Parties who once enjoyed the blessed privileges of the kingdom of God, possessed a highly spiritual state of feeling, and at least, the foundation of all holiness in the regenerating grace of the Holy Spirit; losing these blessings in their origin and power become formalists. This must be more or less the case with all who fail to "*grow in grace*." Whether self-indulgence, worldly conformity, the growth of the passions, avarice, and the love of pleasure, are causes or effects of this evil, it is difficult to say, but they are invariably found together.

Formality is one of the greatest banes of the church. Persons who are bound by its fetters are not in a condition to do good; and those who, belonging to the church, do no good, cannot help doing harm. Not to offer up "*fervent prayers and supplications*," is to hinder the spirit of prayer in others; not to walk and live by faith, is to become stumbling-blocks in the path; not to cherish the feeling, and live in love, is to chill and cool the spirit of love in those who possess it;

not to exhibit all holiness and purity before God and his people, is to sully its beauty and excellency ; and not to honour the ordinances of religion, either by neglect or a maimed service, is to discredit their value and importance. But formalists—not only hang as a dead weight on the church, they create, as far as their influence extends, a *moral* standard of things, which prevents the divine blessing and the visitations of grace. It is not on the ground of truth in the abstract, but truth believed, that God gives his Holy Spirit. The Bible may have a place in a church, her creeds may be orthodox, and the sermons preached evangelical ; but if the people are in a formal, which is in truth, a carnal and unbelieving state, the Spirit cannot be given. Hence one object of Mr. Miller in every place, was to awaken and arouse the formalists, and create a spiritual excitement, which might have the effect of drawing the minds of men from secular objects and fixing them intently on those of religion.

In his further description of the *Spirit* of this *primitive power*, wherever it prevails, he says :—
“ *Light conversation, evil speaking, party disputes fly before it. Its LANGUAGE is prayer, its ACTION is faith, and its EFFECTS are union and love.*” If we turn to the second chapter of the Acts of the Apostles we shall see this beautifully illustrated. “ *And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers. And all that believed were together, and had all things common ; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house,*

did eat their meat with gladness and singleness of heart, Praising God and having favour with all the people. And the Lord added to the church daily such as should be saved." This bright day of peace, unity, love, and power; it seems, from the epistles, was soon overshadowed by the usual clouds of error, discord, ambition, and sin.

Mr. Miller is certainly right in supposing that, wherever the religion of our Lord Jesus Christ prevails, in its genuine influence,—whether in individuals or bodies,—the evils he mentions must become dormant. How can "*evil speaking*" be indulged, when the heart is filled with love, and the lips with praise? What place can be found for "*light conversation*," when the soul is absorbed by the great and weighty subjects of religion and eternity, the terrible dangers in which wicked men are living, and the urgent necessity of extending the kingdom of God? Then, as to "*party divisions*," by what subtle machinations can either Satan, the original author of these evils, or the inflated ambition and pride of his agents in the churches, find any scope for the exercise of their vocation, when all are influenced by a pious care for each other, and a glowing zeal for the glory of the Lord? These are canker-worms which have, in all times, enfeebled, deformed, and shattered the church of Christ. They are not primary evils, but are consequent on others, and suppose the absence of the Spirit of Christ, and the prevalence of sin; this being the case, the passions of human nature in their accustomed virulence and strength break forth. Sin is repulsive—grace attractive. The unsanctified members of Christian societies, if not ambitiously employed in the world, so as to find a theatre for their pas-

sions, are certain to be engaged in doing mischief in the church. Hence, we see, it was Mr. Miller's practice to go below the surface—he knew that Christian societies could not be united and bound together, on the principle of the common feelings and interests of human nature; that the bond is too sacred, the purpose too holy, and the fellowship too confiding, to be cemented and preserved, by any thing short of the living power of religion. Besides, there is nothing in Christianity which can either gratify or tolerate the evils referred to. Their indulgence is not merely a violation of the peace and happiness of social religion, but a sin against religion itself, or rather, against God its author.

Like a wise pastor, it was Mr. Miller's anxious care to keep his charge united by leading them into such a state of mind, as should exclude danger, by leaving no room for temptation. Our blessed gospel deals with the conscience and with the heart; and so must those ministers who would keep out the evils which scatter the flock and ruin the soul. With a true insight into the nature of things he attributes the absence of common, proverbial, and "*easily besetting sins*,"—some one, or all of which, barren professors are sure to fall into—to the pervading influence and primitive power of divine grace.

The case put, regarding the distinction betwixt what he calls "*the pompous blaze of pulpit oratory*," and effects. "*I must see and feel EFFECTS*," is very characteristic and important. It implies a difference betwixt the one and the other, and in this, as in the other cases referred to, he supposes that when the "*primitive power*" of the

Spirit rests on the mind, the one will be disregarded and the other sedulously sought.

The distinction is obvious enough. We have the "pompous blaze of pulpit oratory" in rich abundance, but where are "the effects?" Mr. Miller seems to have suspected the motive of those who cultivate the one and neglect the other. To aim either at oratory or any thing else, in the service of God, as an *end*, and not as the *means* to an end, must be a great evil. A minister resting in "the pompous blaze" of his own "oratory," and satisfying himself by the performance of his allotted task, or desiring others to be so satisfied without looking for their conversion, or spiritual growth, cannot be actuated either by the love of God, or the love of souls. He is surrounded by "*sparks of his own kindling*," and meteor like, shines among the true luminaries of the spiritual heavens for a short time, and then ignominiously goes out. Disappointment and vexation must follow the indulgence of these evils.

The most popular men are not those who seek to be so. Public homage is a "*Free-will offering*;" the discovery that it is sought, generally leads to a denial; on the other hand, those who deserve, but seek it not, obtain a sufficient share. But all this is infinitely below the proper object of the Christian ministry. Its end is neither the exaltation of self, nor the gratification of the multitude; but the salvation of souls, and the sanctification of the church.

These are the "*effects*" referred to by Mr. Miller. They were diligently sought by himself, and he could not be satisfied without their appearance. With him, the business of the ministry was not accomplished with-

out these fruits, any more than the labours of the husbandman can be considered as crowned by their proper reward without the harvest being reaped. Surely no one who is at all alive to his fearful responsibility—the value of the gospel which he preaches—the everlasting interests which hang on its rejection or reception—the precarious tenure of human life—the lures of the world and fascinating dangers around his hearers—the deceitfulness of sin, and the excuses and disguises it assumes—the difficulties attending the conversion of sinners, and their danger of perishing everlastingly—we say, all this must lead the right-minded minister to feel deeply and constantly on the question of “effects.” It is this, indeed, which constitutes the cross of such a man, and often weighs him down to the earth.

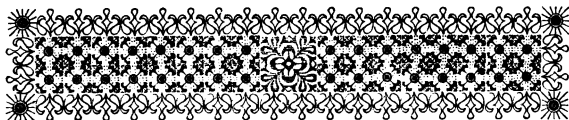
In connexion with this subject, it may be proper to remark, that, though effects ought to be sought, and earnestly prayed for, yet it would be improper to expect them in perfect uniformity, and in any specific mode. In this, “*the wind bloweth where it listeth.*” There are “*a diversity of operations, but the same Spirit.*” Mr. Miller sought for immediate effects, in overwhelming showers of saving grace; the instant conversion of multitudes, and the equally rapid growth of the church in “*righteousness and true holiness.*” His “*gift*” led him to this, and the desire of his heart was often granted. This, we have no doubt, is what he means by the use of this term. He constantly expected such an effusion of the Spirit, such a power of God with the word, such a blessing to accompany the means and ordinances of the gospel, as to lead to the instant and almost visible production of saving effects on multitudes.

He judged rightly of his own case, and the employment of his talent, because the Lord had led him in this way from the beginning. There seemed in him a coincidence of spirit and manner, with the expectation of sudden impressions. Bold strokes, strong and vivid representations of some great and saving truth, vehement and irresistible appeals to the heart and conscience, were the weapons he employed. Now, either instant effects must follow from such a manner, or none at all. There is not much for the mind to ruminare upon, and when the conscience can get rid of a conviction it goes to sleep again; when the fears are excited by a thunder-clap, and the thunder hushed, the fears subside. Hence, there must be an instantaneous issue, for if a lull is allowed, then the effects cease. In this way, in many instances, great, deep, and saving impressions are wrought with great rapidity, and on a large scale. Whilst this is going on with such men as Mr. Miller, ministers of another class and style of gifts, are working out great results, but in a perfectly different manner. They have no thunderbolts to hurl; but, like the sculptor in working a beautiful form from a sightless block, add stroke upon stroke; and as their doctrine and manner are not very alarming, the parties operated upon by the truth, are able to bear their repeated assaults. In this manner, great good is often accomplished, though the person who is its instrument is not much encouraged by any remarkable outward movement. But, in this, we speak as men, "*the residue of the spirit is with the Lord,*" and "*whatever good is done upon the earth, the Lord doeth it.*" Ministers at best, are only instruments, and even that

no further than God is pleased to employ them. All have one thing in their power, and properly speaking but one, viz., eminent piety and purity of motive; whilst those qualities which belong to ministerial gifts, and modes of public speaking, often elude the search of the most diligent. The blessed man whose spirit and conduct we now contemplate, took care to hold himself in readiness for any service to which God might call him, and as a consequence, he was rendered extensively successful. In his own sphere, Mr. Miller was eminently wise, faithful, and edifying.

A noble work! Instrumentally to "*save souls from death*;" to build up the "*saints on their most holy faith*;" to lead them forward to all the "*fullness of the blessings of the gospel of Christ*;" to bear their burdens, sympathize in their sufferings, rejoice in their joys, and triumph in their steadfastness; and then to polish and prepare them, by the application of the truth, for the kingdom of God and the glories of heaven;—may be well considered the most important and valuable department of work assigned to man. All the thoughts, prayers, anxieties, and labours of Mr. Miller turned to this point. This caused him to have the appearance of abstraction, sometimes amounting to absence of mind. But only let the good of souls, some topic of religious experience, the revival of the work of God, or the progress of Messiah's kingdom, become the topic of conversation, and he instantly and eagerly took part. We have adverted to Mr. Miller never finding fault with men on account of the part they took in public affairs; yet he did sometimes find fault with the preaching he heard.

It was not sufficiently experimental; it did not contain, as he thought, enough of justification and sanctification. He was right in his estimation of the necessity and importance of these twin doctrines. The one must be the instrument of the world's salvation; the other must be the means of the conservation of the church, in unity, happiness, and power.



CHAPTER VI.

PASTORAL ADVICE.

IN the preceding chapter, we have endeavoured to give some notion of Mr. Miller's pastoral faithfulness, in his public acts and ministerial office. In his more private intercourse and correspondence, he kept the same end constantly in view. We have numerous letters, addressed to parties with whom he lived on terms of intimate friendship, in which this spirit is finely manifested. We know not how to classify this portion of his correspondence better than under this head. These letters are specimens of true friendship, but at the same time go much beyond that delicate and tender office, and indicate a spirit and concern much more allied to the pastoral relation.

In his intercourse with the families of our people—at least in the latter period of his life—Mr. Miller never joined in any facetious and amusing jokes or anecdotes; he never took part in the common gossip which, too often, forms the staple conversation of religious parties; he never entered into the news, disputes,

or politics of the day; and he never took part in any polemic discourse which might happen to arise. What part then, it may be inquired, did he act on such occasions? He sat still; with heaven in his countenance, and his lips indicating by their movements, that he was often engaged in prayer. He looked like a person not at all belonging to the scene around him; and as if he had no more to do with luxury, festivity, sensible indulgences and enjoyments, than if he belonged to the pure region of spirits. He remained in a state of perfect silence, the very picture of abstraction, till finding a break, he would at once introduce some religious topic—his favourite ones, the sanctification of believers, and the revival of the work of God, always being uppermost. If he succeeded in leading the conversation in this direction, he manifested great happiness and pleasure, joined most heartily in it, stated his opinions freely, and became animated and eloquent; if he failed, he sunk back again into his old attitude of silence and abstraction, seeming to say in just reproof—“*If I cannot raise you up to my level, I will not come down to yours.*” But nothing could prevent him engaging in prayer. Whatever might be doing, or saying, when he considered the suitable time had come, he would give out the verse of a hymn, and then himself pray, and call upon others to follow.

He had always some word of advice, or exhortation, for the inmates of families, and, indeed, for all he met with. We do not know that he ever adopted any formal rule of visitation, but he carried a law of love in his own bosom, which induced him to be “*instant in season and out of season,*” in doing good. He was one of those remarkable men—few in number—who

can say anything they feel, without either repelling or giving offence. Reproof, and even advice and caution, from some men, chill, frighten, and stupify. The feeling of the admonished party is, never, if possible, to come under the spell of such minds again, or even enter into their presence. Nothing of this took place in the case of Mr. Miller. His addresses were true, admonitory, and when necessary, threatening, but a shower of love invariably accompanied the thunder—this spirit disarmed all resentment, and if he failed to convince and improve, he left an impression that he himself, at least, was a good man. We have seen him sit surrounded by men and women, like a venerable patriarch amongst his children, talking to them directly and indirectly, of their faults and religious defects, but instead of being offended by this, they would only be attracted to a nearer approach, and in self-defence, speak to him somewhat after the manner of children: “Why father Miller, we are but young—are full of life—have little experience of the evils of life; you must let us enjoy it whilst we can.” We have witnessed something like this. Nothing sour, stern, repulsive, appeared in his spirit, or in his expression. Taking up the simile of Solomon, respecting “*apples of gold in pictures of silver,*” we may say of Mr. Miller’s case, that, the brilliants of truth were set in a heart of love. We proceed to give, in an arranged form, extracts from Mr. Miller’s correspondence.

1.—ADVICE UNDER AN APPREHENSION OF DE-
CLENSION.—The first extract we quote in illustration of the pastoral fidelity of Mr. Miller, is dated Whitehaven, and is addressed to a lady in Sheffield—he says, “How stands the balance betwixt God and your

soul? Is there that devotedness to Jesus—that simplicity of the child—that strong and pure appetite for real gospel food, for the power of God—that burning zeal for souls, and that feeling for the *genuine* success of Zion, viz., the awakening of sinners, and the sanctification of believers, as ought to be the case? Do these things dwell in you, and do they abound yet more and more? I feel much for —; if she loses her glory, Sheffield will have lost one of the strongest ties which bound my soul to it. Is there no conformity to the world creeping in? Is there the full separation kept up? Does the reproach still continue? You have been at Matlock: did you feel that *inward misery* which always accompanies every soul, truly alive, at the *spirit* of these places? Did your spirit never arise to the reproof of love, to the speaking one word for Jesus? If not, I tremble for you indeed. I trust you are not getting your head filled, and your heart emptied. If there should be any ground for these close, loving inquiries, I beg, I intreat, I abjure you, my dear friend, to let the closest, the strictest examination take place. If the merciful affliction God has laid upon you, so peculiarly calculated to deaden you to earth, and to quicken every heavenly desire, does not produce the blessed effect; but, if on the contrary, there is with this great advantage, a *decline*, how alarming must be the symptoms, how low must your soul have sunk! May the Spirit of a heart-searching God, now search your soul, enable you clearly to see yourself in the gospel glass, to yield to conviction, and arise once more into all the *life of love*, all the heights of holiness, and sink into all the depths of union with God, which is the privilege of every believer under our dispensation.”

It seems some one had suggested to him a fear that the person addressed, in the above letter, was losing ground, and, on that report, without further inquiry, he poured out his searching interrogations. The judiciousness of this may well be questioned; but it indicates the intensity of his anxiety for the good of souls, the state of religion in individuals and societies, and the honour of God.

He was altogether mistaken, and at the earliest moment he hastened to acknowledge his error. He says, "I have received ——'s letter. I sympathize with you all on her behalf. Surely the Lord will yet spare her and spare you the shock of her loss. She seems to grow into God; my suspicions are entirely removed yet let us not blame —— for his zealous watchfulness."

This letter was answered by the lady in question, and his rejoinder follows:—"The account I hear of your state of health, and the thought of my indiscretion adding a further weight to the pressure, fill me with the liveliest concern. I know you have grace to pardon my heartiness, because you must attribute it to its true cause—a deep concern for your everlasting interests. But still I know, in your weak state, every agitation of the mind must produce most painful effects. I trust you will for ever banish it from your memory. I am fully satisfied I was mistaken. I trust our God will yet graciously spare you, that I may yet see —— restored to her wonted health, and receive that benefit from her conversation and example, that I have been wont to do. May the Lord spare you, may he fully restore you to your dear friends, and to his church and people.— Respecting myself, when I think of writing such a magisterial letter to you, and reflect on my own shame-

ful deficiencies in the divine life, I may take to myself shame and confusion of face."

To another member of the family he writes on the same subject:—"I thank you most sincerely for your letter, and yet I wish I had never given you occasion to have written it, but I trust it is now forgotten. I feel with you on account of the alarming state of ——'s health. I know the peculiar loss her decease would be to you. But I believe you have been taught by many practical lessons where your strength is, and where your help must come from. We hold every thing by such a slender tenure here, that it is but common prudence to be prepared for instant parting. O let our souls soar above this scene of mortality, dwell in those regions where every change shall be a happy one, where every fresh incident shall increase our felicity, when tears shall be for ever wiped from our eyes, and the Lamb himself shall lead us to living fountains, and God himself be our all in all."

The lady in question, soon finished her course, in faith and joy, and Mr. Miller instantly hastened to impart consolation to the afflicted family. "My dear brother and sister, I know not how to console you for your unspeakable loss; I feel my own soul so affected, that I am very little able to administer consolation to others. I trust, however, that you have a better comforter than I can be; I trust Jesus enables you to let patience have its perfect work; to him you must fly; in the support of religion alone you must expect comfort. Poor, blessed ——, thou art a loss indeed, but our loss is thy infinite gain! I believe nothing but her being taken could have been the means of saving your ——. Her prayers could not but be answered, though, perhaps

it was needful that she herself should be a sacrifice. If you see these blessed purposes accomplished, and consider her deliverance from a painful existence, into a joyful state, surely you will say, "*Thy will be done.*" O let nature stand by, and let grace triumph! I confess, when I received the news my heart bled. The more I thought of her, the more endearing she appeared. The thought of Mr. Bramwell preaching her funeral sermon, gave rise to a flood of emotions, which seemed ready to drown my soul. I am certain I could not have been there. May the Lord in rich mercy support you. I think I have felt another tie to earth broken, since I heard of poor ——'s departure. I hope to profit by the circumstance. I see another chain let down from heaven to draw me thither. Surely it is so with you—surely my dear brother —— will feel similarly. O may we all urge on our way with redoubled vigour! We have been lazy ungrateful creatures, and the Lord has given us all this loud call. May it answer the desired end. Amen."

Here the faithfulness of the pastor and the tenderness of the friend are finely united. We have not merely the advice, warnings, and exhortations, of the messenger of Christ. All this is manifest, and no feeling of personal regard, or the tenderest affections of the friend, could blind, or silence, the faithful minister, put him off his guard, or draw him from his watchful concern. He imagined danger, and hastened to point it out. But the acknowledgment of his mistake when it was discovered, the pain he felt for having inflicted an undeserved wound in a deeply sensitive mind, borne down with affliction, together with his anxiety to administer comfort, not only show

his sense of justice, but also, his deep humility. But his glowing and tender affection and sympathy with the sufferer in life, and the bereaved family after death, finely illustrate the genuineness of his feelings in connexion with his pastoral fidelity. In this case we have no mere official discharge of duty, and no mere friendly sentimentality; but the fidelity of a minister under the impressive consciousness that he must "*watch over the souls committed to his charge,*" or brought under his influence, "*as one that must give account;*" and yet this is mingled with the tenderest feelings of Christian love.

2. AN ATTEMPT TO AWAKEN A YOUNG MEMBER OF A RELIGIOUS FAMILY.—In addressing this young man he says:—"I feel your situation lies very near my heart; I cannot forbear making one effort more (however you may disregard it,) to awaken you to a sense of your state. O that the Almighty God may bless my feeble efforts, and make this letter the means of promoting your eternal happiness! I suppose my dear—that your eyes are opened to see the fallacy of flattering yourself with any hopes of recovery. Satan can scarcely deceive you any longer from that quarter. No, I believe, my dear friend, you have '*sinned the sin unto temporal death.*' You preferred the world, with its toys, to God and his salvation; and now he justly punishes you, by taking you from the world. But still blessed be his name, I trust and I believe, that you have not sinned the sin unto eternal death. I see the rich mercies of Jesus, his unfathomable fulness, his long suffering goodness, in such a clear light, that I cannot doubt of his willingness to receive every returning prodigal. Oh! my brother, my dear lad, flee to him unreservedly, flee

to his open arms. ‘*There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance.*’ What a mercy is this lingering sickness that the Lord has afflicted you with ; if he had more suddenly and more violently laid his hand upon you, where would you have been? And will you turn his blessings into curses, his food into poison ; will you keep deliberately hardening your heart till the last sand runs out. May grace, Almighty grace, forbid it. Let that bright, that lovely example, that you had before your eyes so long ; let that dear model of faith, let the thought of —— (the person before mentioned, his sister,) that saint now in glory, soften your heart, and inspire you with the noblest resolution to be with her through eternity. When I think of her, I cannot bear your perishing from the way. Awake, awake, my dear lad, awake from the sleep of death ! Throw away these fetters that sin and Satan are endeavouring to bind you with. Plunge into the ‘*fountain open for all manner of sin and uncleanness.*’ You yet may be forgiven ; you yet may triumph over sin, death, and hell ; you yet may secure a seat amongst the blessed in Jesus, dwell amongst the glorified throng, and, through all eternity shout redeeming love. When I meet —— in glory, I shall look round for you. I intreat, I charge you, to meet me there. I hope to see you on Thursday or Friday, next week. O that I may meet you happy in God. The Lord bless and save you for ever and ever.”

We know not the result of the above letter, but certainly Mr. Miller must be considered free from participating in the sin, even by connivance, of the person so faithfully warned.

3. AN EXHORTATION TO FAITH.—Writing to a person on this subject he says :—“ I have just returned from the country, and feel I must write to you again. We have received a few lines from ——, I should have been very happy to have heard that you were better in body, but much more so, that your immortal spirit could rejoice in God your Saviour. I trust I shall not weary you with a repetition of the subject, on which I enlarged in my last. Surely the one subject that must interest your every ransomed power, should be religion! religion! That makes Jesus the first and the last, a medicine for our every wound, a balm for all our grief and care.

“ I trust you are most earnestly crying—groaning—wrestling—for that salvation, which must soon be your possession, or you must be lost for ever. We both fully unite in opinion, that faith is the gift of God; that in one sense, my pressing you to all the active duties would be legal, unless I told you that you must cast them off, even while you are using them; that all is of grace, the free gift of Jesus to sinners, because they are sinners. Let this be stamped upon your mind fully, or you will make no progress, and receive no blessing. Christ must have all the glory, and while we hang on one twig of the law, we cannot give all the glory to Christ, nor can we properly believe in him. Faith must spring up from a broken penitent heart. It can have no other origin. Always come as you are, and come now. Thinking that you are too bad, that you have deferred too long; all this springs from your resting on the works of the law; and you must be beat off this last hold before you can be justified by faith.

“ Now, my dear ——, to be clear in this, in your judgment, and to profess this with your tongue is very easy;

but to feel this, assuredly, requires no less than a *manifestation of God* to your soul. In the faith of receiving this manifestation you must wait; plead the promises, especially that great one, Acts ii. 38, and that sweet one, Heb. x. 35—37, and above all, meditate upon and digest, Heb. x. 19—21.

“Let this gospel axiom be impressed on your inmost soul, that you must be saved by faith, and by faith only. This will teach you, even the want of true faith, and when by the help of the Holy Spirit it is given, without which, all our efforts will be in vain, you will receive the evidence of your salvation, even the witness of the Spirit.

“I trust I shall be faithful at the throne of grace for you. If my earnest importunity there was equal to my wishes for your eternal welfare, I believe God would not turn away so ardent a suitor. Oh, that one more matchless display of his sovereign grace, may crown his wonderful goodness to your family. If you would be unreserved, and fully open your whole heart, it would highly gratify me and enable me to be more close, pointed, and useful to you.”

4. DOMESTIC CARES—COUNSELS GIVEN.—The two next extracts are worth preserving, on account of the excellent advice and encouragement given to the mother of a large family; and to another lady in the excitement of affliction, called forth by the death of a near relative, not to entangle herself with temporal burdens and obligations. Both show Mr. Miller to be much more a practical man, when occasion called for the exercise of his talents in that department, than he has obtained credit for being.

In the first he says :—“I feel sorry that Mr. —— is

absent from you for so long a period, particularly as your large family of boys must be getting beyond your control, and require the eye and authority of a father. I trust you do not sink into the anxiety of unbelief; but that you cast this care, and every other burden, on the Lord. The care of a large family is that which lies the nearest to the parents' heart; but oh, the blessing of that faith which fully trusts the Lord with the whole weight; sees and acknowledges his kind overruling love in every trial, and driving them to the bosom of Jesus, enables them to leave all these, saying, "Let the end be answered, thy whole will be done, let my family be saved."

"I consider myself and family to be under such obligations to you, for your repeated acts of kindness, that, gratitude alone would induce me to feel highly interested in all that concerns you; but I possess a sentiment far superior to gratitude; I feel a love for your best welfare; a love for your immortal interests, that I trust will be consummated by our spending an eternity of glory in the bosom of Jesus."

In the next letter he says:—"I tenderly and strongly sympathize with you; I enter into all your views and feelings, and, I approve of your warmest exertions of kindness and affection for ———. Yet, I think, I am advising you, in the best wisdom, not to make any *promises*, or *bind* yourself, in any degree, to the performance of what they may expect. Keep yourself at perfect liberty, just to act as the occasion may require. You may, by pursuing another course, bring a weight upon yourself that may, possibly, cloud and embitter all the rest of your days. The weight will be very heavy upon you any way, and it seems hard that

you should bear it all. I trust the Lord will open a door for —— and that by attending to the openings of Providence, you will see your way clear.”

This is good advice; and marks a discriminating and well-judging mind. Many of the embarrassments and sorrows of good men, arise out of an opposite course to that recommended in this notice. From mistaken notions of duty and obligation; or from misdirected affection and confidence; or otherwise from over-persuasion, false statements and false hopes, great numbers of honest, good, and respectable men, are often inveigled to enter into obligations for others, which bring an indefinite amount of care and anxiety upon themselves, and not unfrequently, entire ruin upon their whole family. Keeping clear of such burdens, they would not only preserve their own solvency, credit, and religious reputation, but might have the means of helping those who need their assistance; but by insanely allowing themselves to come within the gripe of drowning men, they inevitably sink with them. If parties engaged in temporal business, and who are often too eager in the pursuit of wealth exactly to know in what direction they are moving, and to what their course tends, would listen to the advice of such men as Mr. Miller—nay to Solomon, a greater than he, where he says, “*My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.*” “*He that is surety for a stranger shall smart for it; (margin, he shall be sore broken,) and he that hateth suretiship is sure;*”—we say if this advice was regarded more fully by commercial men, they would not so

often be hurled into bankruptcy, their families into ruin, and the church of God into contempt and disgrace.

5. ON NOT BEING ABLE TO PROFIT BY AN ORDINARY MINISTRY.—To a person who had greatly profited under his own ministry. and who seems to have complained that he could not derive equal advantages from that of his successors, Mr. Miller tenders some good and useful advice. “I feel for you with respect to your professed inability, to get good under some of the preachers, and I am much affected with your affectionate lamentations of the want of my ministry; but wishes are vain, and complaints are useless. The great Head of the church, who alone made my labours a blessing to you, can render others, even still more so, and I hope my dear friend, *if he is putting you on your legs, that you will walk like a man.* These very discouragements are exercising your grace, increasing your faith, establishing your footing, and teaching you to look through all the streams to the fountain; through all the means to the end; through all instruments to Jesus; who possesses all fulness in himself, who is jealous of his own glory, and will have all the praise.”

This is most suitable counsel to a Wesleyan Methodist. Persons sitting under a stated ministry, either in the establishment, or amongst the dissenters, may attach themselves to a particular pastor, and be so entirely absorbed in him and attached to his habits of thought and modes of illustration, as not to be able to endure any thing else, much less to profit by it. Some very ludicrous things, of this sort, often arise in the religious world. The manner, the action, the voice, the repetition of the same doctrine, in similar phraseology, and

the fascinations of look and gesture, have wrought specific effects on some persons. Like as a tree sheltered from some winds, and only exposed to one from a particular point of the compass, becomes bent in that direction, so the mind of these parties, leans, bows, and only yields to the common current. These mental slaves seem to have lost the use of a part of their capacity, taste, and feeling. Bring them to listen to a ministry which, though plain, clear, and evangelical, yet because the idioms, tones, topics, and gestures, are not in the mould of their own "*dear minister*;" they do not even understand it, the poor man cannot pronounce their "*shibboleth*," and that is quite enough; he is put down as a very dunce, and often, as no *gospel minister*. It is a great misfortune for the soul not to have room for growth, to be pent up in some miserably narrow enclosure, or to be twisted out of the course of nature, to one particular point of fanatical folly. This argues a certain amount of mental and religious imbecility, wherever it is found. Amongst ourselves it is generally observed, most prominently, amongst the systematic revivalists. We see how it was met by Mr. Miller. He considered the complaining party as needing to be "*put upon his legs*." Let those who pretend that they cannot profit by a sound, plain, discriminating, and rich, evangelical ministry; because it is not exhibited in the manner of their favourite preacher, recollect that this is proof, as clear as light, that they have been resting on the *mannerism* of the instrument, instead of the truth delivered. But neither one **MODE** of stating the truth nor another, can either save or edify the soul, but the doctrine of Jesus Christ itself, rendered powerful by his blessed Spirit.

6. ON SUBORDINATING OUR FEELINGS TO THE WILL OF GOD.—“I sympathize with you in all your emotions. I perceive, lately,—and I have felt the conflict keenly,—that to bring my feelings into perfect subjection to the will of Christ, is the great work, and the hard task of the believer. Yet this must be done, if we have full, constant peace. This is the death of nature! this is the life of God! May self die! may Christ reign! Kempis says, “Cease from desire, and you shall find rest.” A sentence fraught with truth, yet little understood, or experienced by numbers of religious professors. Put the words into the language of Scripture. “*Cease from man, for wherein is he to be accounted of.*” May we seek all our happiness from God, here only it is to be found. Let us say continually with our lips, and feel continually in our hearts, “*All my springs are in these.*”

How valuable is this suggestion! The feelings are generally our tormentors. Many good people judge of every thing in religion by feeling. If their sensitive nature can but be brought to revel in the luxuries of some fancied privilege and blessing, all is right; but if this cannot be realized, they are brought into gloom and despondency. To tame and govern the passions is an important branch of Christian sanctification, and absolutely essential to happiness and peace. The subjugation of the high-toned sentiments of the mind, to a quiet, tranquil, holy living in the will of God, is the greatest happiness. External evils touch the feelings at some point, without great care, and through them, as a medium, gain access to the principles of religion in the heart, and in this way disturb its happy enjoyment of God. To remove the danger is to leave no point of contact, by getting the feelings smoothed down to the will of God, and to the

rules of holiness. A soul with all its feelings—or in other words, its passions—concentred in the higher principles of faith in God, humble submission to his will, and happy enjoyment of his love, is next to invulnerable to external assaults. Feeling, in this state, would exist of a most intense description, but instead of being of the nature referred to by Mr. Miller, it would be pure, exalted, and divine.

7. AGAINST DESPONDENCY AND MELANCHOLY.—The friend to whom he wrote the following letter, seems to have given expression to some distressing fears and apprehensions respecting worldly matters. He writes in reply :—“ I was sorry to observe a degree of melancholy in your epistle, which convinced me that your mind was suffering under a state of depression. I hope this is not generally the case ; I trust the power of religion is so felt, and enjoyed by you, that you can cast every care upon Him who careth for you, and by faith bear up against all the evils of life. Your little tempest-tossed bark will outride all the storms of adversity, and sail triumphantly into the long-wished for harbour. How necessary it is that we should feel for others, and we can only do this by feeling ourselves. This you say is purchasing knowledge very dearly : yes it is but

‘ Alas ! by some degree of woe,
We every bliss obtain,
That heart can ne’er a transport know
That never knew a pain.’

“ But this is only the cold consolation of philosophy. Religion gives nobler support, proclaims that the “ *trial of our faith, which is much more precious than that of gold, shall appear unto praise, and honour, and glory, at*

the coming of our Lord Jesus Christ. In the world ye shall have tribulation, but in me ye shall have peace."— Then let us seek it, where alone it can be found, in Jesus, being assured, if we find it not, we do not seek it in him. I confess, bodily infirmities, family concerns, and worldly cares increase. But thank God the succours of religion, are fully sufficient to raise the soul above all. I know in whom I have believed, and feel he is able to keep that which I have committed to his care. '*The Lord liveth, and blessed be the rock of my salvation.*' All things are in Christ, and all afflictive providences should drive us to him, that we may draw from him, fresh and full supplies for our every want. May we continually stand at the door of the treasury house, and ask and have, believe and receive, claim and possess, all; all that is in him, *for all that is in him, is for us.* If we are destitute of any thing it is our own fault; if we have not every thing, it is still our own fault.

"I hope my dear friend, you hourly feel more need of Jesus, that you learn continually to make more use of him, and draw from him greater supplies of grace. I am jealous with a godly jealousy, lest any thing should beguile you of your simplicity, and fill up the place which should only belong to Christ. Cleave more closely to him, seek all from him, give all to him, and you shall find all in him. I see plainly that the Lord will not let me rest in any worldly, fleshly, or human support. I thank him, that as the kind nurse, anoints the breast with bitter, that she may wean the child, so the blessed Jesus imbitters every thing else to my taste, to drive me to himself. What a pity it is, that his charms are not sufficient to win us, that his love is not sufficient to constrain us, but that he is obliged to dry up all our

earthly cisterns, to drive us fully to the fountain, that we may find and possess our all in him. Oh! selfish, ungrateful, unworthy sinners. Oh! gracious, forgiving, long-suffering, wonderful Saviour, who must drive us from our enemies, and woo us to our own happiness!" We perceive, in this extract, that this blessed man considered outward crosses, and providential events, as a moral discipline to lead the believer to the Saviour. This is a fine and an encouraging view of a deeply interesting subject. This supposes that the two movements go on concurrently—the dealings of Providence, and the work of the Saviour. How happy would it be with the children of God, if they could always see this, and allow it to have its proper effect on their habits of faith. To behold the Saviour on his throne, in all the power of his mediatorial government, is one form of the exercise of faith, essential and necessary to the Christian life. To perceive all external events, as instruments in the hands of our merciful God and Father, having for their primary design, to lead the soul to the Saviour, as Mr. Miller represents the subject, by rendering earthly things tasteless, insipid, and often, chastening and afflictive, is another exercise of faith; and whether it is more difficult or not, than that which relates to the cross, it is much more rarely found; and yet without this belief, in the moral character of passing events, what can be made of these events themselves, but that they are a series of casualties, under no intelligent and supreme government, and answering no end. God rules in order to save.

8. ON THE NECESSITY OF THE CROSS.—He writes :
" Whatever may be the cause of your depression outwardly, I have no doubt but the love, and the wisdom

of your gracious Redeemer sees such exercises needful, to wean you from all creature dependence, to crucify you to all earthly idolatry; to increase your faith in his promises; deepen the work of holiness in your heart, and to teach you the best of lessons, that you may enjoy the richest of blessings. Let us then be partakers of the affliction and of its benefit, and we shall be sharers of the glory. You have much to learn, and the Lord is leading you in the very path, in which he has led his own people from the beginning—the path of the cross. Oh! get baptized into its spirit—sit under its shade—taste its joys—weep its tears—live its life—die its death!”

9. SYMPATHY IN THE PROSPECT OF A DOMESTIC BEREAVEMENT.—He writes:—“I heartily sympathize with you, and trust the Lord will give you perfect resignation to his divine will, whatever it may be. Only I beg the Father of mercies, and God of all comfort, that he may fully prepare your dear partner for a place at his right hand. This is the only solace of separation; this only can throw light into the dark chambers of futurity, and illumine the dreary valley of the shadow of death. However we may mourn for earthly privations, and lament the bereavement of the closest and dearest relatives; yet, if we can but be assured of having transmitted a dear wife, a much loved child, or a faithful friend to yon celestial abode, oh! what a chain is sent up, and what a cord is let down from heaven, to draw us from this scene of shadows, and to elevate us to that abode of joy, which we hope to possess together, through one eternal day! I beseech our common Saviour to give this title to your afflicted wife, and to give this consolation to you and yours.

“The Lord is daily taking from us some earthly relative, and I am convinced that the close of life is the most fertile in these sacrifices. What a call for us to sit loose from every thing, so uncertain, transient, and unsatisfactory; to be more dead to every thing earthly—to be more alive to every thing divine, that we may leave all things below without a sigh, and enter heaven with a triumphant shout. Whatever may be the event—however nature may feel, or fond affection bleed, may faith, all enduring, all conquering faith, say, ‘*It is the Lord, let him do as seemeth him good.*’—‘*My Jesus hath done all things well.*’”

After the event had taken place, he says:—“Let me beg of you not to nourish grief. It is a horrible monster, that will feed on all the refuse of unbelief—will rob God of his due, and becloud all the blessings of religion. When you cannot see him, praise him; when you cannot feel him, trust him. Oh! for faith! faith! faith!—the cure of every evil—the means of every blessing! Pray for it—use it, that you may receive all its blessings, taste all its sweetness, and bring forth all its fruits.

“Does your soul prosper in the divine life? That is the question of questions. I trust you can answer, YES. Are you constantly exercising prayer? There is our cure,—there every event is sanctified. If you are wanting here, it will be felt in the whole system. Let me beg of you to seize every moment, snatch every opportunity of offering up fervent ardent prayer. We want a friend in all our trials; Jesus is that friend. It is his support must strengthen our hearts, his smile must cheer our souls. The use of prayer can never be fully understood. But we may know enough to feel

that it is necessary to the destruction of sin, the conquest over hell, the blessings of heaven, and the power of God. I am praying to God while I am writing this, may you pray while you read it."

This is valuable and important advice, and suggests the only, but, the highest source of comfort in seasons of affliction ; that which Mr. Miller so much insists upon, faith, has its office in this—" *It is the evidence of things not seen as yet ;*" and one of the great objects it reveals, is "*the family of God,*" in the house of their heavenly Father.

10. TEMPTATIONS TO INFIDELITY.—The following letter is addressed to a person under powerful temptations to infidelity, though a believer, and will suggest a remedy to others who may be similarly exercised :—
"I was happy to receive a line from you, but sorry to perceive that your mind is still harrassed by infidel temptations. My dear friend, why do you not make the Scriptures your only resource against these shafts of hell ? Religion is only begun, only carried on by faith in the adorable Redeemer. If you lose sight of him you instantly fall a prey to the destroyer. Feed upon him, pray continually to him, keep him ever in your eye, he is all in all.

"What have you to do with futurity ? You have only your own soul to save, *now*. What have you to do with annihilation, or the punishment of the wicked ? Believe you in the name of the Lord Jesus Christ. Trust him for every thing relative to your eternal salvation. Only take care that you have him in your heart, by present justification and sanctification. He is made unto us '*wisdom and righteousness, sanctification and redemption.*' Why are you troubling yourself

with things secret and unknown, when you have only one thing to do, *'to make your calling and election sure?'* Keep the New Testament in your hand. Be always reading it. Pray over it, confidently and believingly, and you shall be saved. Drive off the devil's temptations with *'Avaunt, evil spirit, I will believe in Jesus, he is my all—he has done all things well—I believe—hell sinks—heaven opens—my soul is happy—saved.'*”

Nothing can be more appropriate than the spirit of this advice. Temptations of the nature alluded to generally arise either out of a superficial knowledge of the truth, or a low and defective experience. If the Bible were constantly in the hands of Christians, and its blessed contents received by an experimental faith, the truth would bear testimony to its own divine nature, and leave no room for sceptical doubts or satanic influence. The popular treatises on the evidences of religion are very useful at all times, and especially in the early stages of the Christian life ; but to a person possessing the principle of faith, and having enjoyed the blessings of religion, nothing but the truth itself, and the internal witness of an interest in its covenant blessings, can possibly preserve the soul. The external evidence cannot satisfy a mind which has once enjoyed the higher evidence of assurance. This is probably the reason that the professors of infidelity, in all its grades, are usually fallen and rotten religionists. Superstition is generated by the rife and prolific sin of unsophisticated human nature ; but infidelity is always the growth of a corrupt and fallen religion. Mr. Miller's rules are only applicable to believers under temptations to infidelity. Nobody would ever dream of sending such men to Paley. They must study the substance of religion ; and

where shall they find it but in the sacred oracles? If these divine revelations cannot remove doubts respecting the "*future*;" the subject of "*annihilation*;" the "*punishment of the wicked*;" and all similar questions, nothing else can. Mr. Miller's remedy is certain. He who enjoys the salvation of God, the benefits of redemption, and the witness of the Holy Spirit in his heart, possesses an unquestionable evidence of the reality of divine truth. And, moreover, as the discoveries of the being of God, the invisible and spiritual world, the resurrection, the certainty of future rewards and punishments, together with the consequent immortality of man;—all stand in the same sacred record with the promise of the salvation, which he feels and knows to be true, because he happily enjoys its blessings,—from this he has the right, and indeed the power to infer, that the more abstruse and distant truths are equally certain.

11. CONDOLENCE AND ADVICE TO A FRIEND IN AFFLICTION AND THE DECLINE OF LIFE.—“ I have had the pleasure of receiving yours I sincerely condole with you on account of your declining health, but more because of the uncertainty of your faith. What can I say to encourage you? I can only say that your salvation depends upon it. Consider these words: '*He that believeth, shall be saved.*' Remember, that faith has but one object; it ever looks to JESUS. Think of him, pray to him, believe in him. He is all, all, all! Whatever is your state, he is the '*same yesterday, to-day, and for ever.*' Whatever are your doubts and fears he is the Saviour. Recollect that he said to one who resembled you, '*Fear not, only believe.*' These are words that you should feed upon; masticate them, inwardly digest them; they are a cer-

tain cure for every diseased mind ; they are an infallible remedy for all the evils of sin.

“ Do not be discouraged because your faith does not always bring conscious, experimental joy. All our graces are exercised that they may be perfected. Rejoice, that of two evils you are tormented with the least. These two evils are a false confidence, and a weak trembling hope. They are both faulty ; the one borders on presumption, the other on despair. But you are commanded to ‘ *be strong in the Lord.*’ You are enjoined on the pain of eternal condemnation to ‘ *believe.*’ How dare you disbelieve the word, the promise, the oath of your dear Redeemer ? Your unworthiness will not condemn you ; your sinfulness need not stand in your way ; Jesus is salvation to all who will fulfil the one condition. My dear friend, cast your guilty soul upon him. By one act of mighty faith, receive, secure, his salvation, and you shall be his. Not only his in his glorious kingdom, but his here—now, this very moment ; you are not addressed by a speculator in religion, but by one who has tasted and received the salvation of the gospel, and therefore can speak to you in all the confidence of assured experience.

“ By steadfastly believing in the glorious Saviour, you will live in heaven, above the cloudy storms of dishonourable unbelief. You will say, ‘ He is mine, I will not fear. I am a sinner, a vile sinner, saved by grace ; even I shall see his glory, shall bask in the smile of his face, shall join his retinue, shall swim in the ocean of his fulness, and shall sing his praise for ever and ever.’ My dear friend, pray, and pray in faith. Believe fully, and we shall meet in that glorious kingdom, where parting is no more.”

In writing to the daughter of the above Christian friend, some time after the event therein contemplated had taken place, he remarks :—"I still remember, with grateful reflections, your father's kind affection to me. He has landed, I trust, where every thing kind and merciful is remembered with pleasure,—where the hope of meeting with our earthly friends will add a zest to heaven's glories. I often think of the walks we had together with pleasure. If there is any thing that approaches the happiness of heaven, it is the recollection of spiritual and friendly discourse, betwixt the lovers of Jesus. How do many professed believers undervalue this precious privilege, '*Our conversation is in heaven,*' cries the inspired apostle. May we be more careful to impregnate every thing with something heavenly and divine, in all our intercourse with each other. I trust you are living closer and closer to your exalted pattern, and that you have got your soul '*cleansed from all unrighteousness.*' If not, I beseech you not to stop short of this purchased blessing. Claim the rich gift, by strong faith in the glorious Redeemer, and he will be faithful to his word, will apply the Spirit's seal to your heart, and you shall be one of those, that reflect credit on the Christian profession here, and shall shine in glorious splendour in the kingdom of God above."

12. TO A YOUNG PERSON IN THE MORNING OF LIFE, ON IMPROVING TIME TO A VALUABLE PURPOSE.—"Oh! that you may not allow the precious time of youth to be squandered away in the pursuit of empty nothings! Recollect the importance of time, and appropriate much of it to the concerns of eternity. Oh! that word eternity! what an awful weight has it with every

thoughtful mind. How little do all the interests of time appear; how trifling and insignificant, when weighed in that balance. Think of it daily, my dear ——, and cause all the atoms of life to filter through the crucible of truth, and cry for the riches of grace, that you may feel assuredly, that '*peace, which passeth all understanding,*' and look forward with that assured hope, that will comfort mortality and brighten futurity.

"Religion is all. Be not only convinced of this in your judgment, but act up to the conviction, in all you think, and say, and do. Continually, by faith "*feel after*" Christ. Habituate yourself to pray to him without interruption. More and more of him is to be found, as we seek and pray. How easy, and, yet how expressive is the command, '*Ask and receive, that your joy may be full.*' Be assured there is no joy *like* this—there is no joy *but* this. The longer and the closer I live to God, the more I feel the necessity and value of prayer. I have now been in the blessed way for thirty-five years, and I assure you, that '*Christ is all, and in all.*'"

13. TO A YOUNG LADY, THEN, RECENTLY MARRIED.—
 "You speak very well of your duty, which results from your character of WIFE; but you have not mentioned the principal of all requisites, namely, the necessity of being sincerely and fully a Christian. You well know what I mean by that character. A person justified by faith, feeling his sins forgiven; his soul '*renewed in righteousness and true holiness;*' and devoting his time, his talents, his all entirely to the Lord. May you seek for the knowledge and experience of that character, and may the Lord bestow it upon you.

"I pray that the Lord may enable you, and your dear

husband, to be *singular* ; to dare to be holy in the midst of vice and wickedness ; and strengthen you boldly and fearlessly to exhibit the deportment of true believers in Jesus. To hold out to the end, is, certainly, the *ne plus ultra* of the Christian warfare, but we cannot hope to finish successfully, without beginning faithfully.”

• “I trust you do not satisfy yourself with empty knowledge, however correct that knowledge may be. Remember the true knowledge of Jesus is genuine experience. No other knowledge will do you any real good. He must be known as the justifier and sanctifier of our souls, and as giving us the earnest of eternal glory. I say the earnest of eternal glory, and do not stop short of this invaluable treasure, if you do, you will be lost for ever. You have had light which thousands have not enjoyed, and read that Scripture with awe and trembling, ‘*where much is given, much will be required.*’ I trust that you, and your dear husband, will not be satisfied with the form of religion ; that you will seek to enjoy it in its conscious reality ; that you will not only look for its assured certainty, but practice all its blessed duties. To get good, and do good, is the whole duty of man. My prayer shall daily ascend to heaven, for the true and solid happiness of you and yours. May my God bless you both, and make you a blessing to all around you.”

14. TO A YOUNG GENTLEMAN SETTING OUT IN LIFE, ON THE NECESSITY OF BEING FULLY DECIDED.—You are much upon my mind, and I feel constrained to write my feelings to you. May the Lord Jesus, without whom nothing can prosper, bless the attempt.

“I feel that the state of your soul is laid upon me with increasing interest. To see you walking in darkness

while the light shines around you, excites my earnest feelings. There must be conviction, but the Lord can make use of the present mean instrument to send that conviction home. But it is yielding to conviction that begins the work of grace in the soul. We may wait for stronger convictions and never receive them. We must open our ear and heart, and say, '*Speak Lord, for thy servant heareth.*' We must, like a little child, be willing to receive every impression that the Spirit gives, and say, 'I will follow it, God being my helper, I will obey.'

"You know that the word of God declares, '*Ye must be born again.*' How can you rest without having this work done? Religion is truth, and if it is truth, it is every thing. Until our sins are pardoned, and we are reconciled to God, the curse is upon us, we are the slaves of the devil, and are walking, or rather running, in the broad way that leads to eternal destruction. O that you may awake from Nature's sleep, and starting, cry, '*Lord save, or I perish.*' What is the world? it cannot make you happy. We must have it under our feet, or it will make us wretched for ever. My dear friend, look beyond this shadow, fix your affections beyond this mass of corruption. See the happiness of being reconciled to your God, receiving proofs of his forgiving love, and experiencing the beginning of that heaven of glory, which he has prepared for all who will love and serve him. We must enjoy its commencement here, or we never can enjoy its consummation in eternity.

"To enjoy God's blessing, we must find himself. What is life without the assurance of his favour, an empty phantom—an idle dream. When we find Jesus, then

happiness is certain ; then we are assured that every event shall be overruled for good ; that all the casualties of life shall be directed to our advantage ; that the '*blessing which maketh rich and addeth no sorrow,*' shall be given ; and in fine, that '*all things shall work together for our good.*' How cheering are these precious promises to the heart when grasped by faith. How supporting to the mind while the shadows of affliction flit over our spirits.

"But it is a strait gate, it is a narrow way. By the blessing of God we must be determined. We must say continually, 'I lose all, or I gain all.' While the world is lost in its ignorance and folly, and we dare to leave its spirit, and say, '*I must sell all and buy this pearl of great price,*' then we conquer and triumph. You must find pardon ; and it will not be found without patiently and earnestly seeking for it. Seize every opportunity of being on your knees, wrestle with God, look to Jesus, act faith on his promises, desperately venture on the merits of his infinite atonement, and you will soon receive the heavenly blessing, and cry, '*Abba, Father, thou art my Lord and my God.*' What is life without this ? it is only death. What is the world without this ? only a wilderness."

Our extracts on this feature of Mr. Miller's character must end here. We have endeavoured to select cases of considerable variety to show his method of dealing with them. One thing must strike every one in reading these advices, viz., that, in all states, relations, and exercises, he lays the foundation of happiness in experimental religion. In addressing a person who he thought had, in some sense, backslidden from God, he does not deliver a long dissertation on the evils

of the state, and the mode of recovery, but instantly sets about leading the wanderer back to the "*blood which speaks the wounded whole.*" He does not administer emollients, but insists on the necessity of a renewed sense of the favour of God, and of the "*anointing of the Holy One.*" A correspondent tells him of temptations to infidelity. A Christian philosopher would have offered fifty reasons against his unbelief, and sent him to various learned authorities, who have written on the questions which puzzled his mind, for a solution of his difficulties. Mr. Miller at once directs him to Jesus Christ, and entreats him to seek a remedy in him. He puts the blessed Bible in his hand, and instructs him to seek a sensible enjoyment of the promised blessings of salvation, assuring him at the same time, that a happy experience of its privileges would silence every unbelieving doubt. A young man of religious education, but void of any marks of the truly pious character, falls into his hands. Many other teachers would have endeavoured, gradually, to attract him to religion, by an eloquent description of its external beauties. Mr. Miller at once proceeds to set before him the awful nature of sin, and to show the absolute necessity of faith in Christ. We have no dallying with the question, no half measures proposed. An instant conversion is pressed home on the conscience and the heart.

A friend is depressed with earthly cares, afflictions, and bereavements. How many would have sought to heal the wounded mind by a learned discourse on the certain exposure of man to these evils, and taught the necessity of a magnanimous and manly bearing under the calamity. Mr. Miller applies the religion of the

heart; points to the Saviour; dwells on the consoling and counteracting effects of the joys of salvation, the love of God, and the hope of glory. A young lady is entering upon life. Time is to be improved, and some valuable end sought. This subject would have opened up a wide field for male and female moralizers, to expatiate most eloquently on all the graces, virtues, duties, and relations, which adorn female character. But this evangelist brings the question to one issue. He instructs his fair correspondent to get religious experience, to live "*the life of faith in the Son of God,*" and to love him with all her heart. He leaves all the rest, knowing, that if this is secured, all the subordinate excellences will follow. A recently married lady is to be told how married life may be made happy. What an opening for discussion, remark, domestic rules and instruction, on the relative affections and duties arises here! Not so with Mr. Miller. He brings his religious experience to bear on this state. There can be no happiness without it. This sanctifies every thing; softens all troubles, afflictions and sorrows. It regulates the temper, binds the heart in indissoluble friendship, and inspires the hope of a happy meeting in heaven. A gentleman, on his entrance upon life is immersed in trouble, and does not enjoy God. Numerous axioms of wisdom might have been here suggested, as to business, difficulties, and deliverances. One light is brought, in this case, as a sure guide. This light is that of the heart, resulting from God reconciled, the certain knowledge of sin forgiven, and the sanctifying influence of divine grace. These blessings enjoyed, it is inferred that God is on the side of such a person, and that all his interests will be brought under the care and blessing of providence.

It may be said by some, "Mr. Miller had only one remedy for every thing." We ask the objector whether he has any more than one? If so, where and what is it? The truth is, Mr. Miller displayed the most consummate wisdom and skill, in bringing real experimental religion to bear on all the conditions, the interests, the relations, and the calamities of life. It is in its own nature a spiritual blessing, dwells in the heart, and derives its life and enjoyments from the cross of Christ, and the in-dwelling of the Spirit; and yet it affects every interest in which man is concerned. And, moreover, it may be affirmed, most truly, that no state can be happy or secure without its influence.

It is a remarkable feature in Mr. Miller's correspondence and pastoral intercourse with men, from the beginning to the end of life, that there is just the same singleness of aim. He never deviates. Not a solitary passage in any one of his letters ever descends to common-place subjects. After the customary salutations, he at once enters into the subject which evidently filled his heart—the salvation of Jesus Christ.

To say that a savour of religion and piety ran through all his intercourse with mankind, would very imperfectly express the truth. His fellowship with men, in every form, whether by converse or by writing, was strictly, purely, and singly spiritual. This gave him the means of the greatest good; and wherever his spirit was felt, it infused a holy influence and made a deep impression.

All this was without design. The pastoral letters we have quoted are entirely destitute of plan or formal purpose. The sentiments, advice, and exhortations spring from the emotions of the heart. He was always

ready for this department of work, as well as all others, because he habitually lived in a state of feeling which prepared him to recommend his Saviour. He did not go to any remote source for material to furnish him for a discourse on the subject needed; his heart supplied him with the best wisdom in dealing with the spiritual state of the people of God. The same fountain ever flowed in deep and tender affection; and, from its fulness of sanctified love, he was ready to warn the unconverted, comfort the feeble-minded, stimulate the lukewarm, sympathize with the distressed, and guide and instruct parties in all the relations and duties of life. And, best of all, he could enforce all he ever taught others, whether it related to inward purity, outward holiness, obedience to God, zeal for the divine glory, fervency of prayer, or disinterested benevolence to mankind, by saying, "*follow me, as I have followed Christ.*" Like the venerable Samuel, he might say to every people, and to every man with whom he had intercourse,—"*Behold, here I am; witness against me before the Lord and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? Whom have I oppressed? or of whose hand have I received a bribe to blind mine eyes therewith? and I will restore it you.*" Or he might adopt the language of St. Paul,—"*Ye are witnesses, and God also; how holily, and justly, and unblameably we behaved ourselves among you that believe. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children. That ye would walk worthy of God, who hath called you unto his kingdom and glory.*"



CHAPTER VII.

EXPERIENCE AND WALK WITH GOD.

THE religious sentiments and doctrinal opinions of Mr. Miller, as well as his general piety and devotedness to God, will be clearly perceived from the preceding pages of these memoirs. But in his case, as in all others, there must be a hidden life,—the spring of the outward and visible ; a class of principles and emotions always at work in the soul, giving form and colouring to every-day habits ; and, above all, a spiritual intercourse of the heart with the Saviour, the truth, and the invisible world, which must leave a deep and indelible impression ; and, in fact, become the root of all the fruits of holiness. Happily, we have some clue to this inward life in the case of Mr. Miller. The detail, indeed, is not very complete. We cannot follow him in all his intercourse with God, or in the exercises of faith in which his soul walked in light, purity, and joy,

because he has left no record of his daily state. But we obtain glimpses of him, now and then, when he speaks expressly of himself in his letters, and always find him in some lofty position; aiming constantly to ascend to the very heights of holiness; giving utterance to the most animated strains of gratitude and love; pouring out his soul in ardent, rapturous, and ecstatic joy; and steadfastly cleaving to the Saviour and the truth, by the exercise of a humble and ardent faith. All we can now do is to collect such notices of *himself* as he has left on record. In tracing Mr. Miller's spiritual course, we are impressed with,—

HIS VIEWS OF THE FULNESS OF CHRIST.—The fine and animated language he employed in his advices and exhortations to others on this subject, was only the echo of his own experience. The fulness of Christ in his merit and grace, is the key to his eminently evangelical ministry, as well as his rich and happy experience as a Christian. We have heard him on this point in his addresses to others; let us now listen to him in reference to his own case:

“Let faith,” he says, “have all its energy and action, and it will have all its victory. We may rejoice evermore, and momentarily triumph in Christ Jesus. I cannot describe the views I have, the experience I enjoy, of the tender mercy, the kind care, the compassionate sympathy, the unlimited liberality, the undeviating faithfulness, of Jesus!

‘ Jesus the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinners ears,
'Tis life, and health, and peace.’

Speaking of a disease in his eyes, by which he was

prevented reading, he says :—" This you will conceive must be a great mortification to me. I have also other trials to undergo not very pleasing to nature, but I have the happiness to assure you, that I feel every thing drives me to Jesus. The Lord is deepening his work in my soul. Yes, he is spreading the leaven of his grace through all my powers. Yet not in such a manner as carnal wisdom, or fleshly ease, would have called for, but by the cross; the sin-subduing, soul—sanctifying cross, the mighty weapon by which he shall subdue every thing to himself."

Again he remarks, after exhorting his friend, " to learn the best of all wisdom, to draw constantly from the fulness that is in Jesus, for every want. " I feel him to be a never-failing refuge, a covert from the storm, a shelter from the blast. Oh! what light in darkness, what comfort in afflictions, what victory in battle, what grace in temptation, what joy in death, what a *whole heaven* through a *whole eternity*, is in the name of Jesus. Bless God that my soul increases in his image, and never did I feel such union with his Spirit, such happiness in his smile, or such submission to his will."

In another communication he exclaims, " Oh! the spirit of a Paul, '*Is any weak, and I am not weak, is any offended, and I burn not?*'" Whilst it forms a shield and repels every feeling that brings misery, repulses every fear that would wound faith, inspires the most noble and generous sensibility, feeds the most intense friendship, and burns with the brightest love. Oh! that the love of Christ, which transcends all depth, breadth, length, and height, may fill our souls, and keep rising higher and higher, till it returns to its own

source, and is lost in its own fulness. Jesus is love. His wisdom, his truth, his mercy, his long-suffering, his grace, his power, are all only beams from the sun, streams from the fountain, emanations from the glory! But he is love. Love personified, love brought down from heaven, and exhibited in a human form, to the believing, admiring, and adoring saints that feel—that enjoy paradise in his presence, and heaven in his smile. Happy, happy, are his people, who see all in him, who draw all from him, who can experimentally say, '*for me to live is Christ.*' I hope my dear friend, you are growing in his image, increasing in his love, daily dying to every other object; that you may live to him and him alone. I point you to him from blessed experience, as the unchangeable friend, the complete Saviour, the Mighty God.

'Salvation in his name is found,
Balm of my grief and care;
A medicine for my every wound,
Ah, all, I want is there.'

Such were the sentiments of this good man on this momentous subject. The glory of the Saviour, was his absorbing theme. Every feeling and emotion of his heart seems to turn, spontaneously, to the cross, to do honour to some perfection of Christ. He finds every thing in him. We have no resting in first principles in his views of Christ. To him he is not merely a Saviour from future punishment, from present guilt, from the sentence of death, and from the fears and anguish of a wounded conscience. All this was secured in the beginning; and we have scarcely a reference to these points in his experience afterwards. Having in his justification obtained a full,

clear, and satisfactory interest in the blood of atonement, he never, it seems, for a moment, lost this privilege. He always felt the foundation sure; and this being the case, we find him constantly going on to make other and higher, though not more important and necessary *uses* of the sacrificial work of the Lord Jesus.

Hence in him he beheld all "*fulness*;" and sought its enjoyment. He saw in the atonement of the God-man, not merely a remedial provision for him as a miserable and guilty sinner, but also a beautiful, and glorious development of the divine love. In his apprehension the cross not only removed the clouds which hung around the eternal throne, but also revealed the brightness of God's countenance, the effulgence of his holiness, and the "*riches of glory*." Every blessing in his theology and experience is seen to emanate from Christ. He seems not to have entertained a thought, or expected a single privilege of a religious kind, but it in some way connected itself with his Redeemer. He speaks of union with God, dwelling in his love, having constant access to him, and being lost in his infinite fulness—"the original ocean" to which he refers—all this is through Christ. He dwells on heaven—not only the heaven of immortality, but a heaven upon earth—in the high joys and felicities of Christian feeling—this also is attributed to the same cause; with St. Paul, his language is, "*We sit in heavenly places in Christ Jesus*." He refers to holiness, spiritual strength, life and power; this is attributed exclusively to Jesus the Saviour. He dwells on the security of the believer in the midst of storms, hurricanes and temptations. Again, the Lord "*mighty to save*," is the refuge and

resting-place of his soul. He often mentions the incidents of human life, and the state of the good man in this world; here the same principle appears; Jesus is his light, his succour, his friend, his fountain of earthly happiness. Christ is the "*Alpha and the Omega,*" of Mr. Miller's religion. Like the great apostle he seems "*determined to know nothing amongst men save Jesus Christ and him crucified.*" It is proper next to notice,—

HIS LIVELY AND ENERGETIC FAITH.—Faith with Mr. Miller was something more than a set of notions, a creed, or a theory. It rested, indeed, on the truth as its only foundation, and the promises of Scripture were its only warrant. But he had no notion of a mere repose of the mind, even on the covenant truth of God. It was with him a vital principle, and though distinguished from feeling, yet never without feeling as its fruit and effect. He seems to have understood St. Paul most fully, when he describes faith as "*the substance of things hoped for, the evidence of things not seen as yet.*" His practice was to endeavour to realize every promise, and not to rest till the blessing signified had a living reality in his heart. He appears to have apprehended no insuperable difficulties in the divine life from any cause. The question regarding the possible attainment of any blessing in religion did not turn on any nice principle of natural fitness, favourable circumstances, or human power, but altogether on the point whether or not God had promised it. Like Abraham, he "*believed that what he had promised he was able also to perform.*"

On this account, he did not stop to contend with obstacles, to survey impediments, to measure distances;

but in his spirit and practice said, "*let us go up at once and possess the good land, for we are well able.*"—He never considered any thing impossible in religion, which lay within the consecrated limits of the divine covenant; although he never ventured, as is the case with real enthusiasts, into the dreamy regions beyond. We have no fancies in his faith; it always seeks a reality. He is never found wandering, he knew not whither, in the fairy regions of untried, and untrodden space: in this respect his views were eminently practical. Warm feelings are no sign of fanaticism when the great blessings, or the inspiring hopes of the *realities* of religion, create the emotion. There may be a fanaticism on the other side, which it is to be feared, is much more common, than even that which may be properly so designated. What is a profession of the Christian faith without sanctity, love, and the spiritual mind? Is not this an imagination, though a cold one? But its frigidity does not alter its character. A person who adopts the faith of Christ and lives without salvation, is as much a fanatic, as he whose imagination luxuriates in the wildest spiritual revelries. In the latter case, the fanciful nature of the phrenzy constitutes the fanaticism; and if the former, viz., the dead faith, of the professed believer leaves him in the midst of unreal hopes, claims, and expectations, where is the difference? Both are living in a land of shadows; only the temperature of the one is torrid, and that of the other is frigid. It is, in fact, of very little consequence, whether a man die of heat or of cold—of an ague or a burning fever—the essence of the evil is in death itself. In like manner, it is of no real moment whether a person deceive himself, to his ruin, by fanci-

ful dreams, visions, and revelations; or, on the other hand, by imagining that he is a Christian because he has adopted its creed, while, at the same time, he is destitute of all its characteristics.

It must be granted that Mr. Miller's faith had a most stimulating effect. But the question is, to what did it stimulate him? The answer to this query is very important, and easily found. It led him to seek all the blessings of the Christian life, and that in the highest degree. A partial salvation, occasional and transient visits of the Holy Spirit, a faint and dim testimony of adopting love; the alternations of joy and sorrow, hope and despair, love and the carnal affections; the presence of God now and then vouchsafed, together with the light of his countenance and the bliss of his communion, then followed for months or years by the "*hidings of his countenance*;"—we say, these views, and this sort of faith and experience, certainly did not suit Mr. Miller's temperament. He held, that instead of losing any blessing, or its evidence and joy being necessarily beclouded, that it was the office of faith, if rightly exercised, to lead the soul to constantly increasing heights of enjoyment.

It may be asked, is there scope enough in Christianity to find this employment for faith, and do the promises warrant its exercise? In reference to the first branch of the inquiry, it may be again asked, what is included in Christianity? The reply is, God. If so, can faith, under any circumstances, ever raise the soul to such an elevation as to comprehend, enjoy, love, and adore the Supreme Deity, in all the fulness and perfection of his nature? If not, however high in fellowship, the soul may dwell with

him, there will be depths, and heights unexplored; such as in the one case faith, with its line constantly increasing, can never sound; and in the other, such as its loftiest flights can never reach. Christianity includes Christ in all the glory of his godhead, the mystery of his incarnation, the infinite glories of his redemption, and the grace and power of his mediatorial throne. If faith has not realized the fulness of all this in its aspect of mercy, and designs of salvation, then there must always be something beyond present experience and enjoyment. One of the peculiarities of the Saviour's work is its perfection and infinitude. Then whatever faith may have secured, there will be something remaining for its higher exercise and constant expansion. Christianity embraces the divine person and operations of the Holy Ghost as the fountain of power, of life, of holiness, of comfort. If His resources and energies are not utterly expended, and He has not communicated his last and final impulse, then there will be a call in this provision, for the growth of faith, and its enlarged operation in the happy reception of "*more grace.*"

Now, experimental religion stands connected with all this. It consists of a series of enjoyments received by faith from God—the holy and adorable Trinity. Here then is infinite room for the exercise of this great quality. The fact that specific and elementary blessings are enjoyed by simply believing in Christ is no bar to this view. The Christian economy is not so constructed as to make the initiatory act of faith necessary to salvation, and then to be laid aside. No, from this point, from this moment, an unlimited expanse stretches before the mind; and an unthought of

amount of blessings awaits the believer. It is the office of faith to seek, to receive, and to realize these glorious privileges in their constantly augmenting fulness.

The only remaining question is, as to the warranty of the promises of holy scripture. Certainly these promises, in some of their aspects, have a limited signification, or rather, perhaps, a specific one. Such is the promise of pardon, of adoption, of regeneration. These branches of the work of grace are definite. But this being enjoyed, then the promises to such parties ascend upward and are unlimited. They conduct us into a spiritual kingdom, the provisions of which are unlimited. The revelations, agencies, powers, and operations of scripture treat of a spiritual and hidden character, and it is not merely necessary that faith should embrace the promise as a truth well authenticated, but also the substantive blessing to which it refers. As for instance, of the divine presence, so often repeated in the sacred oracles: "*When thou passest through the waters, I will be with thee;*" and, "*My presence shall go with thee, and I will give thee rest.*" Now, the promise is one thing, and the divine presence another. The most careless reader may believe the promise as a verbal truth, just as he believes other portions of Scripture; but to realize that to which it refers, viz., the presence of God, is much more. True faith does this. Resting on the certainty of the truth, it seeks to enjoy this great benefit, in humble, earnest, believing prayer. The person under its power and influence will not move, till God, in some intelligible manner, shall appear. He says, like Moses, "*If thy presence go not with me, take me not up hence;*" and then, being persuaded of this privilege secured to him, he moves with assured consolation. But who can

see the limit to the good implied in this one promise? Who can say to what elevation of holiness, transcendent happiness, usefulness and honour, or, temporal and providential distinctions and enjoyments, the presence of God with us can secure? The same is the case with the general scheme of covenant blessings. Pardon, like the seed of a plant, may be one; and, simply as such, have limits. Yet, who shall set bounds to the glorious and eternal fruits of that one blessing? The result of these remarks is, that as there are no limits in religious privileges, either in their author or in the covenant grant, so faith may be exercised in reference to constantly increasing holiness and bliss.

Mr. Miller possessed this faith in an eminent degree. Extracts might be given in which this is indicated; but, as they would necessarily be a repetition of many of those views which are given in his exhortations to his correspondents, they are omitted. He might truly say, "*the life I live in the flesh is by the faith of the Son of God, who hath loved me and given himself for me.*" We do not find any thing complex or abtruse in its acting. He went directly to God in Christ. Under the pressure of wants, exercises, temptations, afflictions, he bore the burden into the divine presence, and in the prayer of faith, sought and received support or deliverance. In the retention of religious privileges, the inward life of grace and holiness, the power to trample on sin and the enemies of his progress, he habitually exercised himself in believing application to the "*blood of sprinkling.*" When convinced by new light and extended views from the word of God, and the teachings of the Spirit, that enlarged blessings were held out to him, he at once sought their attainment "*in*

faith, nothing doubting." In this branch of the divine life, the beautiful and emphatic command and promise of Christ seems to have been fully realized,—"*Ask and receive, that your joy may be full.*" Another fine feature in Mr. Miller's religious experience is,

A PRACTICAL RECOGNITION OF, AND TRUST IN, GOD.
—He seems to have received every thing in some connexion with the Deity. His letters are full of the proof of this. He remarks on this subject—"I have lately seen the peculiar providence of God directing and superintending my affairs in a most striking manner. I think I never had such faith in God before. O how we ought to trust him! How happy are they who fully and wholly confide in his word, and rest in safety under his almighty wing. We have only to strive to please him; this is all we have to do, and he will take care of all the rest. We may confidently trust him with all—all temporal, spiritual and eternal interests. The Christian lives far below his dignity. I never was so feelingly convinced of it; but let us, my dear friend, strive to look through the aid of outward things." In another communication he remarks:—"I have the pleasure to inform you that the end of the trial which came on me at Manchester, is accomplishing daily. I always said that I should see the blessed effects, and have to praise God on EARTH for that dispensation of trouble, and I now adoringly and gratefully feel the happy consequences in my soul. And I, moreover, fully believe, that my increase in holiness, my usefulness on earth, and my happiness in heaven will be abundantly increased thereby."

Speaking of some apprehended trouble, felt deeply on the part of his family, he writes—"This fear is very

strongly felt in my family ; but I carry this with every thing earthly to my God. If we truly and sincerely leave all to him, I fully rely upon him, that he will overrule every thing for our real good. But we must be firm, that *self* does not, in some disguised form, creep in, and force the Lord to send repentance and sorrow, when repentance and sorrow may come too late." Under the pressure of temptation he says : " I know not that I ever went through more violent temptations. The Lord, I trust, is teaching me some necessary lessons. *I lie at his feet* ; but such a sense of my unfaithfulness, never lay so heavily upon me. Oh ! shall we stand ? Is it possible that you and I shall weather the storm, enter the port, and hoist the flag of victory ? Shall we indeed, indeed, enter the '*the goodly land, and see the king in his beauty ?*' May we watch, pray, believe, and love !"

Again he says, " You have seen me in the hour of suffering, and unbelief might have suggested that it was great, and that I must have sunk under it as insupportable. But no. I can look back upon it with exultation. I see nothing but grace and love in every dispensation. I perceive now that all was absolutely needful, and thank my Jesus for all, and esteem it as the highest token of his especial regard."

In another : " I have been some time unwell, but I trust, through grace, I am now recovering. Perhaps the Lord has something more for me to do or to suffer.— '*Thy will be done,*' is my heaven. * * * I fear as the latter days approach, there will be a great decay amongst those who ought to '*lift up the hands that hang down, and support the feeble knees.*' But '*the Lord reigneth,*' shouts my soul ! '*We will trust in him, and*

shall never be confounded ; we will believe in him, and shall be for ever victorious!’ * * * Oh ! what an anchor is faith ! What firm ground does the Christian stand upon, who in the path of duty believes in the promises of his God ! He can say, with David, ‘ *The Lord is my refuge, I will not fear ;* ’ or, with Nehemiah, ‘ *Shall such a man as I flee ?* ’ No : with St. Paul he says, ‘ *It is God that justifieth. Who is he that condemns ? It is Christ that died, yea, rather that is risen again.* ’ ”

In mentioning his devotedness to God, in connexion with the tenderest human affections, he remarks—“ My dearest partner,—dearer to me than ever,—is my great earthly comfort. We grow into one. She is clear in sanctification, and enjoys great union with God. But I sometimes fear that my affection for her draws me from God. Oh ! how difficult is it to *love every thing in God. Of all difficulties this is my greatest.* ”

It is clear from these extracts, as well as from other evidence, that Mr. Miller bore with him a general impression of the presence and supremacy of the divine Being. His spiritual affections, as well as his faith, evidently connected him with a reigning, living, and universally pervading Divinity. He was not destitute of sentiment in his apprehensions of the spiritual world. Who, indeed, can have a lively impression of the presence and agency of invisible powers without feeling ? It is only the infidel philosophy which brings down the universe to the barrenness and sterility of a world “ *without God,* ” which freezes up the feelings, and reduces them to the frigidity of those who can behold nothing around them but the form, colour, and substance of things material. It is the office of the religious affections to connect man

with the high, holy, and eternal interests of God's invisible kingdom; and by this, with the glorious power of the Divinity which presides over all.

But Mr. Miller's walk with God was not that of the sentimentalist, which terminates in an undefinable emotion. The Divinity, in his view, was not an abstraction whose being and perfections stand revealed merely for the purpose of producing an impression. He considered Him as exercising a living supervision over human life, and all the affairs of his great family; and that the right of access to Him in all states of trial, all exercises of the mind, and all difficulties and duties, constituted one of the greatest blessings of religion. Hence, it was evidently his habit to view, and, as he himself calls it, "*love every thing in God.*" His afflictions, we perceive, were received as instruments employed in the hand of his Father in heaven for some great and noble end which he was most anxious to ascertain, that he might render him becoming submission, actively do his will and reap the intended fruit. All his worldly blessings, deliverances from sickness—the gifts of friends—the provisions of Providence, were esteemed as so many indications of the power and paternal love of God.

The truly spiritual nature of Mr. Miller's piety was manifest in its elevation, "fellowship with the Father and his Son Jesus Christ." He looked above things visible, and held communion with the Supreme Divinity. His soul seemed to banquet with God. The faith exercised in his supremacy, taught him to live with unruffled feelings amid all the changes so constantly taking place on earth, or the threatened afflictions which might approach himself or those most endeared

to him. As the light which flashes through the broken clouds, intimates the sun's elevation in the heavens, so, in the apprehension of Mr. Miller, the convulsions of this world had a moral voice, and indicated the manner of the divine operations. Every event with him, had something divine, and consequently a corresponding obligation. His faith beheld the Godhead in the sanctuaries of religion—the work of redeeming love, in every line of revelation; his affections were so sublimated, as to elevate him to meet the Divinity with joy, in all his ways and works; and his devotional temper and feeling were of so refined a nature as to excite in his mind, in the combined discovery and impression of the whole, the unceasing aspirations of praise, intermingled with the highest glow of adoration. Every thought, every wish, every affection, every volition, every act, seemed to terminate in God; and in Him this blessed saint found perfect rest.

It seems proper here to give some distinctive notice of

MR. MILLER'S PROFESSED ENJOYMENT OF ENTIRE SANCTIFICATION.—We have already noticed his preaching this high attainment, and manifesting great zeal and anxiety on the subject. In this he was perfectly consistent. For many years he unequivocally, and at all suitable opportunities, declared that he lived in the possession of this great salvation. It is perhaps, somewhat remarkable, that though he professed to enjoy this grace, yet in his letters he never dwells on the essential nature, and characteristic marks of the blessing itself. He left these to be inferred from his life and conversation rather than from any nice analysis of his feelings, or detail of his habits. We

are not informed as to the time when he attained this privilege; but have reason to think that it was at an early period of his Christian course, and that when he began his ministry it was under the impulse of this grace. One thing was somewhat singular in his case, and as it has occasioned a good deal of remark from those who have listened to his statements, it may be as well to give it some consideration. Mr. Miller professed to receive, during his life, several distinct manifestations of God's sanctifying power.—Each of these fresh displays of the divine grace was represented as an enlargement on the preceding. These visitations he was accustomed to call “BAPTISMS OF THE HOLY SPIRIT;” always fixing upon the last as comprehending the blessing in question. Hence before the last baptism of the Spirit referred to, he would profess the same thing as afterwards. It has been thought that this notion must either be whimsical, or contradictory, or both. If however the matter is closely scrutinized, it will turn out in favour of Mr. Miller's views, and not be at all inconsistent with the doctrine itself.

Every state of grace must admit of increase. Holiness is not above this rule: it would be absurd to imagine any one so elevated in purity, in love, and in the image of God, as to preclude all possible advance. Yet, it is obvious, that work has its beginning; the fabric of holiness has its first, its foundation stone.

This first stage in the work of Christian holiness is sanctification, and on its first attainment, and in its lowest degree, the employment of the term is legitimate. It is spoken of by Ezekiel as a cleansing and purification from sin. “*Then will I sprinkle clean water upon you, and*

ye shall be clean : from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. I will also save you from all your uncleannesses." In the inspired song of Zecharia, we have the privilege of sanctification and holiness represented as a "redemption," and a "deliverance from enemies." "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of all our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." St. Paul employs the same mode of teaching: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "As Christ also loves the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." St. John uses the same ideas. "And one of the elders answered, saying with me, What are these which are arrayed in white robes? and whence came they? And

I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

All these passages indicate a deliverance from sin, by the several terms—"redemption,"—"washing,"—"cleansing,"—"purifying;"—and are evidently appropriate to the work of sanctification. When Mr. Miller, in addition to the blessings of justification, obtained this grace, he would naturally designate it "*entire sanctification.*" As a state of grace and holiness above and beyond that of pardon and adoption, this deliverance from the reign, power, and pollution of sin, by the mighty influence of the Holy Spirit, attesting a faith in Christ corresponding to the promised enjoyment, would be the first, the foundation blessing, of the new and ascending scale. The rule is equally obvious in other stages of the spiritual life. As for instance, the moment a guilty person obtains justification and the witness of his adoption, he passes into a state of grace corresponding to these terms. But does it follow from this, that the divine grace has nothing more to confer, or the Holy Spirit nothing more to do in his heart, considered as a justified man and a child of God? The supposition is preposterous. Within the scope of that period of the divine life, and while falling short of an "*entire death unto sin,*" it is clear that a great "*growth in grace,*" and all its attendant enjoyments must be possible. In fact, all men in the first stage of this privilege are but "*babes in Christ.*" They can only apprehend the inheritance upon which they have entered very imperfectly, and enjoy its rights, immunities, and blessings, just as a child enjoys the world on which he has but

just opened his eyes; it may be with a feeling of great joy and delight, but with a very inadequate perception of the fulness of its good. Reading, prayer, the ordinances, and especially the operation of the Holy Spirit will enlarge his sphere of happiness, and bring him forward to the standard of holiness and piety appropriate to his calling as a justified sinner.

In like manner, when a believer obtains the blessing of salvation from all sin, he enters upon new and more elevated ground. But is there nothing more to be done? When the gardener has cut away the dead or wild branches from a tree, or the surgeon a fungus or gangrene from the human body does the matter end there? No, the design is to render the tree more luxuriant and fruitful, and the body more healthy. It is exactly so in the work of sanctification in the heart. The process does not end in the removal of sin. This branch of the Spirit's operations is intended to destroy the power of the "*carnal mind*," and in its destruction, to make way for a perpetual advancement of the soul in all the fulness of experimental and practical holiness. Hence it will be possible, in the sanctified state, to "*receive grace upon grace*," to "*reach forward to those things that are before*," and to be striving to "*comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they may be filled with all the fulness of God*."

The fact is, that deliverance from an evil, such as sin, or hell, will be limited to the evil in question; but moral progression, on earth or in heaven, may be interminable. Hence it does not follow, because Mr. Miller's sanctification was not stationary, that it was

not true. It did not resemble the case of many whose experience even of this blessing, is only variable in the sense of consisting of falls and recoveries. He never lost his ground; never sunk from an elevated to a lower state. The changes which took place in him were always in advance. Higher and yet higher holiness was the maxim under which he lived.

We have already stated that he denominated every remarkable enlargement or additional blessing, by the term "*baptism of the spirit.*" This was evidently in accordance with the provisions of the gospel, and with his own eminently evangelical views, and especially those which he entertained on the subject of faith. He did not hold the opinion that Christian holiness is a sort of natural growth from pre-existing principles and privileges. This notion would have militated against his views of the necessity of the two great provisions of the gospel, the atonement of Christ and the influence of the Holy Spirit, connected with the essential office of faith in relation to the attainment of all the blessings of grace, as well the highest as the lowest, the last as the first.

It is easy to perceive from all his communications, as well as from his teaching, that he held most fully and strenuously that "*salvation is of grace through faith,*" and that sanctification is not an exception to the general rule. It is evident that he could not maintain this principle practically, without at the same time attributing every new and enlarged enjoyment of inward holiness and divine love, to the mighty operation of the Holy Spirit.

It should seem from this, that the sanctification enjoyed by Mr. Miller, was, in the sense referred to, a

progressive work. He obtained an instantaneous deliverance from sin; but when in possession of that blessing, he "*followed on to know the Lord more fully*;" and in addition to a gradually increasing life, power, and purity, obtained, at several different times, a clear, elevating, expanding,—and, may we not say,—sublimating influence of the Holy Spirit. This cannot but commend itself to the approval of every one, as agreeing with the entire teaching of the Holy Scriptures on this subject. The only point of difficulty is in the circumstance, that Mr. Miller seemed, in some sense, to have repudiated all the stages of this work as entire sanctification but the last; whereas, had he marked the distinction betwixt salvation from sin, and spiritual and moral advancement founded on that salvation, he would have perceived that the blessed state he left behind for a higher and a more perfect approximation to God, would have admitted of his considering even that, as the state in question.

Be this as it may, of all the men we ever knew, Mr. Miller was the least to be suspected, either as to the sincerity of his profession, or the reality of the work. He considered it his duty to bear a uniform testimony to this "*grace of God which was in him*." At all the meetings for Christian fellowship and communion, he invariably testified that he enjoyed this blessing; and in his prayers, he was most copious and fervent on this subject. It may be imagined, that this must savour of self-righteous boast. Not so. It is remarkable, that, with his highest attainments and ecstatic happiness, he invariably retained the most impressive and humbling views of sin. As St. Paul, when narrating his own conversion, and the mighty operations of divine grace

in him, as "*a pattern*" to succeeding ages, calls himself "*the chief of sinners;*" so Mr. Miller, when giving an account of his greatest blessings and highest happiness, invariably spoke of himself as the "*vilest,*" (these were his accustomed phrases,) "most worthless, unfaithful, wretch," in the world. Then with his wonted fervour, he was accustomed to ascribe all his salvation to the blood of Jesus Christ. He evidently had Christ in his mind in all his professions of holiness, and never failed to refer all to the "*precious Jesus.*"

All this will appear very enigmatical to some. That a deep and humbling sense of the evil of sin, and the knowledge of salvation from it, together with the evidence and joys of holiness, should be concurrent feelings in the same heart, and at the same time. The contradiction, however, if it be one, lies as much against the above profession of St. Paul as against that of Mr. Miller. When the apostle calls himself the "*chief of sinners,*" no one understands him to mean that he was then living either under the influence of sinful principles, or habits; but that the recollection of his natural state and evil practices—never to be forgotten by himself—caused him so to reckon himself. As if he had said,—“All the virulence of the unbelieving persecutor, all the stubborn opposition of a depraved heart to the cause of God, all the vile passions inherent in me as a '*carnal man sold under sin,*' belong to me, as Saul of Tarsus; this is my own identity, my proper self,—but the grace of pardon, of holiness, of the apostleship, is another thing, not of myself, but the gift of God in Christ Jesus. The sin belongs to me, it is fitting that I should feel it, acknowledge it, and be humble under the recollection; the salvation belongs to God, and it is proper

that I should ascribe it to him." This exactly explains the case of Mr. Miller. The two things are perfectly compatible, nay, absolutely essential. When parties make a profession of high spiritual attainments, without humility and a deep and pungent sense of sin, we may be assured, that they are either under a delusion and are deceiving themselves, or they are hypocrites and design to deceive others. The prominent feeling of Mr. Miller on this point is beautifully expressed by our glorious poet—

" Now, let me gain perfection's height;
 Now let me into nothing fall;
 Be less than nothing in thy sight;
 And feel that Christ is all in all."

Nothing like spiritual pride tarnished his piety or deformed his life. No cant, luscious, overweening, self-complacent language ever escaped his lips. His reminiscences led to no expressions of boast or bombast, but only excited gratitude and joy.

But true humility in the case of men of eminent attainments, cannot be limited to self-reflection. The very elevation and purity of the mind must, in the nature of things, tend to produce it. When great nearness to God, and the happiness of communion with him is attained, in connexion with Christian holiness, the effect must be that of humility. While the soul walks "*in the light as God is in the light,*" its own essential weakness, impurity, and evils, will be apparent, although the remedy may be in perfect operation. And in the same measure as we behold the ineffable majesty and glory of God; so, in the same degree, the emptiness, vanity, and folly of all human pretensions must be vividly perceived, and in the pre-

sence of his glory, all the idols of the heart will be at once expelled from their throne. Moreover, in the same proportion as the great remedies of the gospel operate to produce holiness in its fulness and perfection, it will be perceived from what an elevated position of nature, happiness, and strength, sin has hurled us. It is only from the high and lofty points of knowledge, experience, and purity, that any thing like just and exalted conceptions can be attained respecting the rights and glories of Deity, the absolute perfection of the primitive law, the sublimated happiness of the heavenly world, together with the inalienable right of God to the entire consecration of every faculty, feeling, and capacity of the soul to his service. The man who is immersed in the dissipations of a profligate life, can neither behold the enormity of the sin which degrades and pollutes himself, nor the glories of God which he habitually impugns ; whilst he who has been saved, beholds the great evils from which he has been delivered, as well as the riches of grace which has effected his deliverance. Humility is the natural effect of an enlightened mind and a sanctified heart.

The holiness of Mr. Miller shone forth in remarkable *simplicity*, as well as humility, and what may be fitly called an *evangelical innocence*. It might be truly said of him as of Nathaniel : "*Behold an Israelite indeed in whom there is no guile.*" Divine grace appeared to have expelled all duplicity, together with every thing approaching to an involved or double meaning in his sentiments, expressions, or habits of life.

He was in this respect, a perfect transparency, "*known and read of all men.*" His mind and character, were evidently assimilated into the very qualities of

the truth and grace, by which he was instructed and saved. He seemed never to entertain secondary, or conflicting thoughts and feelings. Every object was beheld, every duty engaged in, every prayer offered, and every intimation of the divine will obeyed, with the directness and simplicity of a man, only intent to know and "*walk in the truth.*" In this undivided, and undistracted state of mind, he was prepared to receive, in perfect docility, the promises of the divine word, the baptisms and anointings of the Holy Spirit, the calls to communion with God, or to discharge the duties of his ministry.

But in his intercourse with the church and his friends, this "*godly simplicity*" and evangelical innocence, shone forth in great loveliness. No affectation, no pedantic airs, no assumption of superior sanctity, no restless claims to attention and respect; no, not even the *vanity of age*, so observable in most who have taken a conspicuous part in either religious or human affairs, ever appeared in him. His mind reposed in perfect tranquillity and ease, unruffled by any opinion, either of approval or of blame. He looked not to any thing external, either as a guide to his soul, or a source of happiness and enjoyment. It was perfectly satisfactory to him to have his "*witness on high,*" to bask in the sunshine of perfect love, and enjoy the approval of a good conscience.

The same spirit evidently guided his conduct in his external movements. In the society of his friends, and the intercourses of social life, he never consulted what the world would consider propriety, but at once followed the impulses of pious feeling or the authoritative dictates of duty. In like manner, the

same simplicity of mind induced him not to be ashamed of his divine Master. Whether he met with persons of the world, or those who feared God, it made no difference to him, he usually accosted them on the great questions of religion. He neither courted the smiles, nor dreaded the scorn of man, which he must have done, had he not obtained, by divine grace, a perfect mastery over the pride and vanity of his own heart. The same feature of character displayed itself in his exhortations and reproofs. Having a deep sense of the value and importance of the sanctification which he himself enjoyed, together with a fear that others were not equally intent on seeking it, he took occasion to employ exhortation, and sometimes reproof. But in this duty, his usual simplicity was apparent. No one could ever imagine that Mr. Miller intended to depreciate or scandalize him—though exceedingly plain and pointed—by any reproving exhortation which he might employ. Flowing as it did from the fountain of simple and sanctified goodness, it was always felt to be the spontaneous and honest effort of a man who was only intent on the advancement of the glory of his Lord in the more exalted holiness of those around him.

Spiritual life, was another eminent fruit of the sanctified state of our departed friend.

By a vital union with the fountain of spiritual influence, he kept up the life, vigour, and freshness of religion in his soul. From the constitution of his nature, we have already seen that he possessed, when young, a very ardent imagination, and poetic mind. To feel tenderly, deeply, and enthusiastically, was perfectly congenial with his mental structure. When it

pleased God to engraft the blessings of his grace in his sensitive spirit, the peculiarity could not be lost, but the stream of sentiment began to flow in a new channel. It is one of the properties of experimental religion to awaken deep and ardent feeling, even when the mind is previously dormant; but when its influences descend on a soul charged with the fire of genius, or moving in the depths of profound reflection, then it appears in its noblest effects. This was the case with Mr. Miller. For the privileges of grace, and the love of God, to seat themselves in such a nature as this, was at once to open a fountain of feeling, deep, perennial, and joyous.

But the point to be regarded is, that from the very commencement of his course, the grand subjects of religion absorbed his whole soul. He felt profoundly, ardently, constantly, and happily, on these subjects, because he felt comparatively nothing else. The entire energies of his mind, were expended on this one object. There existed no rival passion in his bosom to check and cool the love of God. This is the more remarkable, as it is known with what intense devotion he gave himself to pleasure in "*the days of his vanity.*" But such was the power of divine grace in his conversion, that he gave up every idol of his heart, and then threw himself fully into the arms of his Saviour, and devoted all his powers to his service and glory.

But even feeling must be fed; and unless the emotions and impressions of the early life of this eminent man had been strengthened, the fire must have gone out. To prevent this, which was his great dread, he employed constant means to keep himself under the

influence of lively religious impressions, as well as to retain sanctifying grace ; knowing that nothing less than the power of God could keep up that vigour and tone of feeling which he saw to be essential. He obtained what he sought ; and up to the very last moment of his life, instead of religion appearing upon him, decayed and withered—like the faded foliage of autumn—he bore his “*fruit in old age.*” It was, indeed, truly affecting to see him in the few last years of his life, with his soul as full of feeling as ever, but its instrument, the body, shattered and broken. In singing, prayer, exhortation, and all the duties of the sanctuary, his “*spirit was still willing, but his flesh was weak ;*” and instead of his bow abiding in its accustomed strength, it refused to bend to the hand that touched it. We have often witnessed, with what sweetness, fervour, and zeal, his spirit entered into the duties of devotion, while his poor, attenuated, and enfeebled body, refused to convey to the ear and the heart—in the fervour and pathos of former years—the deep emotions of his mind. In these seasons, his soul seemed like a prisoner dashing against the gratings of his cell in the hope of breaking through, but obliged to retire back again from the strength of the obstruction. Not that he was restless. Just the opposite of this. His vigour was uniform and steady. Some who have the reputation of being very lively, are only so occasionally, as they are moved by some sudden impulse or external excitement. Not so Mr. Miller.—Every day, for upwards of forty years, found him essentially the same lively and animated Christian. No stops—no bounds—no deviations marked his course.—Life with him was a steady, but rapid and constant

movement to attain the grand objects of religion and diffuse its blessings abroad: or rather it was like the fire on the altar which went not out by night or by day.

The legitimate effect of "*purity of heart*"—such as Mr. Miller professed—must be "*purity of character.*" When the work of holiness in this form is real and genuine, it must extend its savour to all habits and all pursuits. This was eminently the case with this departed saint. Nothing grovelling, or mean attached itself to his character. Indeed the holiness of his state, threw a beauty, elevation, and dignity on his whole demeanour. He evidently existed in a region where the contaminating influences of the low and sordid things of earth could not reach. Hence no compromise with the unquestionable obligations of Christian morality ever tarnished his life so as to make it doubtful whether he enjoyed the blessings he professed. In every thing belonging to that class of virtues which are designated by the terms, *truth, integrity, honour, sincerity, justice, and fidelity*, he was above suspicion.—He moved in a world of sin; he took his place among men; he was assaulted like all others, by the demoralizing influences of secular sentiments, and claims; he no doubt had to endure the same temptations to sordid feelings and cares as other men; he dwelt in a body of flesh and blood; and yet, such was the power of divine grace in his soul, that he "*touched not, he tasted not, he handled not the unclean thing.*" He lived like an angel amongst men; and whilst he spake their language, scarcely seemed to belong to their species.

But this relative purity but imperfectly describes his exalted state. It was personal and innate. His passions

were fully sanctified. We have often heard him say he had not felt a ruffled mind for many years; adding, "I would not feel a peevish, angry, sulky, proud, and devilish temper for all the world." So far as human observation can penetrate, this testimony was undoubtedly true. The malevolent passions were all destroyed, and "*the mind which was in Christ*" had been graciously inspired. This even appeared in his, almost, super-human countenance. No indentations, or distortions of animal passion or appetite, were portrayed on that "*human face divine*." Humility, gentleness, peace, joy, love, and holiness, in all their purity and greatness,—shone forth on his noble brow, and heavenly features.

Deadness to the world, and a corresponding heavenly-mindedness, also distinguished this holy man.

These qualities were so powerful and predominant, that he manifested no sympathy with any thing of a secular nature. He was not only free from care and anxiety, but was evidently *dead* to the world. We have noticed already that the secular business of the church never engrossed the least portion of his attention. The most fastidious observer could not accuse Mr. Miller of seeking the "*priest's office for a morsel of bread*," or employing his spiritual functions for secular purposes. He "*gave himself fully to the word of God, and to prayer*," and left the "*deacons*" of the church to serve "*tables*." This habit was not indulged as an excuse for indolence, or to avoid a cross—as might be the case with less holy and spiritually-minded men; but it evidently arose out of the state of his mind. The same feature of character manifested itself on all other worldly subjects. The agitating topics of the times

engaged little of his attention and none of his sympathy. He seemed to have nothing to do with the matters which engross the generality of men. When any thing approaching to secular subjects, became the topic of conversation, he gently whispered that he thought too much time was spent in what he emphatically called "*unprofitable conversation.*" When he appeared in the public thoroughfares, he looked as unlike any person around him, as if he had been an inhabitant of another world. It is not enough to say he was grave, sober, abstracted, paying no attention to the voices of men, the objects set up to attract attention, or the whirl of business ; he rather appeared like one who had received an immediate summons to attend the gathering of God's elect in the heaven of his love, and who, in consequence of the nearness and grandeur of the meeting, could not even spare a look for the insignificant shadows around him. No, not a word escaped him on these subjects, and when he broke silence at all, it was by the voice of a friend accosting him, or the approach of some sinner to be invited to accompany him on his pilgrimage to the house of his Father above.

But his deadness to the world is only half the case to be considered. His heavenly mindedness completes the corresponding counterpart of his character. He lived much more in heaven than on earth. He possessed in an eminent degree the capacity to *soar* aloft amongst the joyous, holy, and sublime beauties of the eternal world. Imagination might possibly be added to faith in this exercise, but, it is certain, that ideas and images of glory were constantly present to his meditations. God on his throne, surrounded by forms of light, purity, and

bliss, absorbed, probably, more of his attention than God in his government. The Saviour in his exaltation and kingdom, occupied his thoughts and attracted his feelings, as well as the Saviour on the cross. The church, in her millennial greatness, universality, and triumph, which he seemed to consider very near, was a theme of peculiar delight. Thus he walked in "*high places*," and held communion with the invisible state. How far it may be possible for such a spirit accurately to apprehend the great and grand realities of immortality, it is difficult to imagine. But his abstraction from the world, the purity of his mind, the prayerfulness and devotion he cultivated, the simplicity of his faith, together with his constant meditations on the Holy Scriptures, eminently fitted him, at least, to imbibe much, if not all that can be conceived of the *spirit* of heaven. Dwelling, as he did, in the inner triumph of Christian purity, and in constant converse and communion with God, he was led to the very verge and frontiers of the heavenly world, and could not but imbibe much of its holiness and joy. In fact it was this which formed the peculiarity of his character in the matter under consideration. When the soul quits her hold of earth, ceases to lean upon it for support, bids farewell to its vanities as a source of happiness, and expects and seeks none of its glory or its wealth; this abstinence from present, and sensible enjoyments can only be sustained by the animating hope of heavenly bliss;—as the one predominates, the other will subside. Attracted powerfully towards heaven by the brightness of its visions, the perfection of its happiness, the unsullied holiness of its state, the ecstasy of its joys, the transcendent glory of its economy, as well as the mighty

and overwhelming idea of its eternity, our beloved friend seemed not to have a feeling or a thought for earthly things, but to be absolutely fascinated and lost in the scenery which opened before him. Feeling in an eminent and exalted degree, "*the powers of the world to come,*" he naturally looked down upon the acquisition of property, the pursuits of pomp, pleasure, and glory, the clamour of party strife, the adjustment and balance of civil rights, and even the change of dynasties, as things too insignificant for serious attention: or rather, as interests which could not blend in perfect congeniality with the primary objects of pursuit.

This spirit secured perfect serenity. It was of no moment to our beloved Father, what storms arose, what clouds darkened the heavens, what fears startled the worldling in his pursuits, what party rose to power or sunk to oblivion, what changes took place in the state of human affairs,—he knew, that in the wide waste and desolation, the kingdom which he "*possessed could not be moved,*" and tranquillity and joy filled his soul.

Elevated *love*, including the idea of *benevolence*, distinguished this eminent saint, as an evidence of sanctification and holiness. For any thing which appeared, he "*loved the Lord his God with all his heart, and mind, and soul, and strength.*" In this, as in other points of religious privilege and enjoyment, "*the tree will be known by its fruits,*" and certainly more unequivocal evidence of the existence of this state was, as we think, never given. It was a simple element. No opposite sentiment, emotion, or passion, ever appeared. No distrust, no murmuring, no "*fear which bringeth torment,*" manifested themselves in connexion with love. No coldness, torpor, or indifference; no negligent, lifeless, and stupid

performance of duty ; no mixture of earthly motives, feelings, and objects, ever tarnished the brightness and the beauty of this grace ; no idolatry of self, sharing the affections of the soul with God, courting applause, and seeking to divide the glories of salvation with Christ—ever polluted the purity of this divine affection. “ *We love him because he first loved us,*” was his constant language. His love was most *ardent*, and indeed *seraphic*. It was a feeling which usurped all the powers of his mind, even to their utmost stretch of ability. “ *Whom have I in heaven but thee ? and there is none upon the earth that I desire besides thee,*” was his constant language. There may be zeal without love ; but this was not the case with our friend ;—love stimulated, melted, softened, expanded, and guided his heavenly fervour. It lay at the basis of all the mighty emotions of his mind—it was the moving cause of his ardent zeal for the glory of God—it raised him to his vigorous habit of duty and devotion—it kindled his rapturous joys—it led him into the presence-chamber of his Lord, and it enabled him to taste, even while on earth, the glorious happiness of heaven. This love was *undeviating* and *constant*. It did not stand out, as we say, in bold relief ; it entered into the elements of his being, it constituted the life-blood of his piety, it was the moving principle in all he lived for, and it became the mighty hidden power which touched and regulated all the springs, motives, and actions of his life. His religion was pre-eminently a religion of love. To this agreed, in a perfect manner, the outward habits of his life. He loved the souls of men next in degree to God. In his best days, this was displayed by laborious and eminently successful exertions to bring them to Jesus Christ. His

was a ministry and a message of love. And even long after he was incapacitated to bear a public testimony for his Lord, we all know that it was his constant, his daily habit.

But his love was not limited to conversation. His charity knew no bounds. It is known that he never could keep a penny in his pocket, and that the care of his personal wants devolved on others. Whilst objects of penury presented themselves to the notice of this benevolent man, it was impossible that he should retain any thing for himself. To God he gave his utmost love, —to man he gave his utmost help.



CHAPTER VIII.

SUPERNUMERARY LIFE—OLD AGE—END.

MR. MILLER lived some fifteen years after his retirement from public life. Worn down by the intensity of his labours, he was compelled to abandon a sphere, in which he had been remarkably successful, and which was perfectly congenial with his feelings,—an old man, though in the midst of his days.

The supernumerary life of a Wesleyan minister is not the most agreeable. In consequence of the incessant demand for physical and active labour in the itinerant system, many men in the fulness of their mental strength, ripe in wisdom and in pious and holy feeling are obliged to desist, and retire into comparative obscurity. This is peculiar to such a system. The pastors of other churches, who have presided over a people for many years are, generally, most esteemed

in venerable age, and, supported by the affection and regard of their flock, are able to keep their post long after the fire of youth and the strength of manhood have departed. And even when personal labour becomes impossible, such pastors are able to exercise a wise and edifying "*oversight*," supplying the laborious duties of the pulpit, if in the establishment, by a curate, and if in an independent church, by an assistant.—Nothing of this kind can be the case in an itinerancy. Hence, it often happens, that men most suited to the judicious exercise of the pastoral functions, are at that precise period of life compelled to retire. Age, or at any rate those qualities, which most appropriately belong to it, are essential to the office of an elder or bishop in the church. Great experience, practical wisdom, moderation, fidelity to the truth, firmness united with gentleness, together with the love of souls, above the love of popularity, must be necessary qualifications for the right and profitable government of the church. But where are these qualities so likely to be found as in men of ripe age? They evidently pre-suppose the abeyance of the passions, the absence of the spirit of rivalry and ambition, the exercise of great sobriety of judgment, the mellow charity which can look at the foibles of the young and ardent with a paternal feeling, bear the disappointments occasioned by the falls, imperfections, and disgraces of religion; and moreover that sort of concentrated excellency, rendered trustworthy by time, which is calculated to elicit the confidence of all. These qualities can only be found, except in very rare cases, in the aged members of the Christian ministry. It follows, that a

system which compels the retirement of men who have attained this stage of life, and this pre-eminent fitness for the peculiar functions of a pastoral government because of mere physical infirmity, must greatly weaken its own efficiency.

But the obligation to become supernumeraries, forced upon aged men from these causes, is not the whole of the business. Except in the case of men of very rare endowments, it often happens, that long before the absolute necessity for cessation from the itinerant life arises, the evil begins to operate, to the great grief and injury of ministers of the highest character. In the agitations of an annual change, and universal system of petition, the possibility of something turning up, imagined to be better than that which is possessed, is constantly floating in the minds of the people. Hope in this, as in all other cases, fixes itself on the young, and in the prospect of obtaining their untried ministrations, the men who have "*borne the heat and burden of the day,*" are unceremoniously passed over, and not unfrequently, by a species of moral coercion, expelled from their circuits. At the time of life when, in other Christian bodies, the highest affectionate respect amounting to veneration and great esteem of their labours is called forth;—in ours, a cold neglect begins. If, indeed, the character, piety, wisdom, and long-trying labours of a venerable minister are such as to win him personal respect, it is generally accorded. But this is not the point. We are speaking of his *official* treatment. This, every one knows, is the very opposite of the order of nature. Unlike any other class of men on earth, itinerant ministers can neither live in honour and happiness amidst the triumphs and successes of their youth and manhood,

nor gain for themselves that kind of confidence which induces unknown places to desire their labours. Hence at a time of life when the soothing affection and unwavering reliance of a Christian people are most necessary, the aged man of God, by appointment merely, has to go to strange places, meet strange faces, and be put to the test as to his ministerial qualifications, by a generation, all of whom have been born since he entered the holy ministry.

Much of this arises out of the circumstance, that in a scheme of perpetual change, *preaching* is every thing, whilst the pastoral function is depreciated. An aged minister will in general be a much better and more valuable pastor than a young one; but as taste now goes, a much less popular preacher. It is exciting, sparkling, dazzling, and captivating oratory, which the generality of people desire. A minister possessed of no great physical energy might furnish excellent expositions of Scripture, feed the flock with wholesome and edifying doctrine, enter the heart and deal wisely with all its wants and woes, guide the consciences of the inquiring, and judiciously and profitably superintend all the affairs of the church. But because this "*Father in Israel*" has lost some of his tone, fire, energy, and imagination, and consequently cannot preach with the popular effect of his younger days, the system loaths his services, and often renders the evening of his days cheerless and dark.

A just estimate of pastoral qualifications would do much towards the cure of these evils. If the parties concerned had the sagacity to perceive it, they would discover that two things are essential to the true well-being of every church, viz., the pastoral function,

and the preaching both. By the former we do not mean merely going amongst the people, which is the only thing generally understood; but a ministry which enters into the details of experience, temptations, duties, privileges, and the whole life of God; and such an oversight of the whole working of the ecclesiastical system as shall be wise and paternal. This is essential to order, union, edification, and the perfecting of the body of Christ; and the want of it is often a hundred-fold greater loss, than the absence of the agents of popular excitement.

With this pastoral superintendence, popular preaching—in the sense of aggressive, awakening, and exciting, is necessary. In the accomplishment of this, the vehemence, fervour, power, and energy of the mind in its highest tone of manly vigour is desirable. And, moreover, if high mental qualities are possessed, the grace and power of true eloquence are admissible.—Ignorance, the fruit of laziness,—deadness, the consequence of the absence of a proper sense of the awful nature of the gospel message,—an awkward and offensive mannerism, the result of carelessness—all more or less disgusting to public taste, are intolerable in men whose whole life is devoted to the work of the ministry. The affectation and mimicry of a lofty course by puerile and feeble men, are equally disagreeable; but the genuine exercise of the higher gifts of pulpit eloquence is greatly to be admired, and necessary to rouse public attention, to awaken a slumbering world, to attract those who are without, and, in fine, to win souls to Christ. But the fold of Christ must not only be filled by the evangelical labours of this class of ministers; the bread of life must be richly adminis-

tered. Conservation is necessary, as well as conversion. Religion is not of the nature of a solitary impulse; the deposit of a principle in the mind necessarily to develop itself, like life in an organized body. It is rather a spiritual work of the nature of education, even after a change has taken place. The new convert has next to every thing to learn. Not a day of his life passes, or, can pass, but he will need help. The house of God and the ordinances of religion are intended to afford this continuous succour. But then all this supposes that the ministry to **THE CHURCH** must be of a pastoral character. The souls of the spiritually-minded should meet with "*the sincere milk of the word,*" or with "*strong meat,*" as the case may require. They have a right to expect instruction, encouragement, and assistance in their conflicts with business, afflictions, temptations, and the demoralizing influences of the world around them. Nay, even more than this, they ought not to be left in the shallows of evangelical doctrine, but led out into those "*waters of the sanctuary,*" which are deep enough for a man to swim in. Christian truth embraces an infinite circle, and to leave the initiated on its mere edge, is a great injury to them. Evangelical privileges and blessings are endless, and to abandon believers to a limited and low state of enjoyment is to deal faithlessly with them, and also with the gospel. A Christian church cannot rest and operate on the New Testament model, without making provision for the highest and richest display of the doctrines and blessings of religion to its own people. The elevation of the living church to the standard of power and holiness exhibited in Scripture as its privilege, would indeed, be the best possible guarantee for the salvation of the multitude.

But then, who are the most suitable men for the performance of this pastoral ministry? Evidently, men of experience and age. But in the itinerant work, just when a minister is ripening into wisdom, and rendered fit to exercise the office of a real, as well as that of an official Presbyter, or elder, then he is obliged to desist. The questions which determine this point are not, as to his mental vigour, lucid and perspicuous preaching, capacity to "*feed the flock,*" and in the proper sense to "*take the oversight*" of them; but whether he can walk or ride a certain number of miles, and preach three times on the Lord's day. This is not an imaginary evil. We have many cases in our mind, which might easily be referred to. The general conclusion is, that a ministry which loses the matured mind, the rich experience, the calm wisdom, the tender and affectionate heart, the pastoral qualities—only to be acquired by long service,—and the mild and moderating counsels of its old men, merely from the want of physical energy, must suffer great loss.

We have seen that Mr. Miller, on the loss of his strength, when not much beyond the prime of life, was obliged to retire from the work. He did so with his characteristic submission to the will of God. His Christian humility enabled him to bear his retirement from public life and the excitements of applause, with perfect meekness and patient resignation. His ministry having been eminently owned of God, and useful in the conversion of sinners, he enjoyed a corresponding popularity, and lived much in the eye of the public.

To retire from so elevated a station, into the comparative obscurity of the supernumerary life, required no ordinary amount of self-control. As the temptations

of a public man to pride and vanity are very strong whilst he is flattered by the incense of applause, so the incitements to fretfulness and murmuring when this passes away, must be equally great. But nothing of this sort was manifested by Mr. Miller. No murmur was heard ; no note of discontent was uttered.—When it became the manifested purpose of his heavenly Master, that he should cease from his delightful employment of calling sinners to repentance on the large scale which he had so long occupied, he quietly, meekly, and nobly retired from the field, to spend the remainder of his days in humble solitude. And truly this period of his life, through the exercise of this Christian grace, became eminently tranquil and happy. Unruffled peace, like the calm evening of a summer's day, undisturbed by passionate regrets respecting the past, or discontent on account of the present, attended the closing years of his life. The ruling principle of his piety followed him into seclusion, as well as supported him in public, to "*rest in the Lord.*"

During the whole of this period, however, he continued to preach as often as his strength would allow. Mr. Tatham mentions a visit he paid to his old friends at Nottingham, in the period of his weakness, which exhibits his general spirit and practice. "On his visit to Nottingham, he was in a state of great debility, yet his old friends rejoiced to see him once more in the pulpit, when he enforced his favourite doctrine of entire sanctification with great power. A respectable tradesman was then present, and although he was in society, yet he had only so much religion as made him miserable. He was always murmuring, repining, and unthankful, though he lived in the midst of plenty. He, however,

listened to the voice of the preacher with great attention, and drank in every word with the utmost avidity; when it pleased the Lord to break his bonds asunder, and to fill his soul with that love, peace, and joy, which are unutterable and full of glory. And although many years have elapsed, yet in this happy state of mind he continues to the present day, and witnesses by his walk and conversation, that the blood of Jesus Christ cleanseth from all sin."

This is only an indication of his general practice. Indeed, when "age and feebleness extreme" had prostrated his strength almost to childhood, he was ever ready to exert himself to the utmost in proclaiming his Saviour.

He took great pleasure to the last, in assisting in administering the sacrament of the Lord's supper; entered most feelingly into the great event of his Lord's sacrifice therein set forth, and intermingled the performance of this office with fervent exhortations, hymns of praise, and devout supplications. To commemorate his Saviour's death appeared to be a peculiar delight to him. He entered fully into the spirit of the ordinance, expected its grace himself, and endeavoured to lead others to look to God for its enjoyment. It was deeply affecting on these occasions, to witness the activity of his spirit in singing and prayer, now feebly responded to by a broken and tremulous voice, which, in other days, was music itself, and had led the joys and devotions of God's people, with the tenderest pathos, or the highest tone of animation.

In his attendance upon the more private means of grace, Mr. Miller, as in other things, was a perfect pattern. He met in class with a venerable, plain, and

good man, of the name of Mitchell, and, instead of considering his standing as a minister, or his attainments in the divine life a bar against this, which must have been the case, had a spark of spiritual pride remained, he took great delight in this communion of saints, and was never absent except from absolute necessity.—Nearly up to the period of his death, even in the depth of winter, he regularly attended a morning prayer meeting held two or three times a week, and was equally punctual in his attendance on similar meetings in the evenings. It was the privilege of the writer to be present at the last love-feast he ever attended. He rose and exclaimed, "Happy, happy, happy,—always happy!" He then went on to give an account of his experience, and testified of the grace of God in his entire sanctification. This was his last testimony to this great truth to the assembled church.

The following letter written in 1837, to his old friend Mr. Tatham, will show in what spirit he lived in the evening of his days:

"MY DEAR OLD FRIEND,—I feel drawn this morning to write to you. I have not heard of you, or from you, for some years. But I assure you, time does not weaken my attachment to you. I sincerely hope you are prospering in the divine life. When I think of our friends now gone, Bramwell, Lonsden, Levick, and others, all having escaped away, far from a world of sin and trouble, it makes me value more highly the few that are left behind. And I assure you that brother and sister Tatham, are not the least valued.

"We are upon the point of following, and they are waiting to welcome us to seats of everlasting happiness. There, I trust, we shall meet to shout the

praises, and cast our crowns at the feet of the adorable Lamb! Oh! that we may gather up grace by handsfull every day. Let us live closer and closer shrouded in his heavenly arms, and fully enjoy the beams of his celestial love.

“I keep clear in the blessing of entire sanctification. But what is the enjoyment of that blessing (he means in the first sense before explained,) compared with the fulness there is in Christ. Oh! may we press on with redoubled ardour to all those lengths and breadths of love divine, which all eternity will only open, but never finish.

“The possession of this blessing does not puff up. No: when I pray in private I have great humblings and grievings of myself,—the vilest, the worst of sinners saved by grace. Oh! what a shout will W. E. Miller give when in glory. None in heaven will have greater cause to glorify the Lamb, for saving the greatest sinner that ever breathed.

“Let us, my dear friend, improve to the utmost, the few moments we have left. One passage will express all I mean. ‘*Rejoice evermore, pray without ceasing, and in every thing give thanks.*’ Here is the height of Christian perfection. I am daily striving to put this in practice. Oh! that being entirely sanctified, (and this we must be,) that we may walk in that glorious liberty.”

But one of the most remarkable habits of Mr. Miller, and carried down to the close of life, was, that which has already been adverted to—*preaching* to persons in the streets, and by the road side. This was his daily and constant practice. Whether it arose from an impression, that, not being able to prosecute his ministry in the “*great congregation,*” he ought to perform it in this

manner, or, whether it arose from the constantly glowing charity of his heart, we have no means of knowing; but we have no doubt but he was the instrument of great and lasting good in this unostentatious mode of proclaiming the truth. He habitually accosted parties he might meet, whether rich or poor, young or old.—And his appearance was so saintly, his manners so courteous, and his spirit so Christian and holy, that he seems rarely to have given offence. He informed a friend of ours, that though he had done this for many years, yet he had never met with any thing remarkably rude in return for his kind offices, but once; that was from a *gentleman*, who threatened corporeal punishment. The same friend observed him on a cold winter's day, with the sleet furiously falling, in pursuit of a poor beggar. He had accosted him on the usual subject, and not relishing his affectionate appeals, he crossed the street to make his escape. But Mr. Miller, in the feebleness of age, (for it took place only a year or two before his death,) girt up his utmost strength, followed the poor man, and was seen in close conversation with him, till some turn of the street placed them out of sight.

Knowing that a friend had lived in one of the places where Mr. Miller was stationed, the writer inquired if he knew him. "Not in the place in question," was the reply, "but, I and my sisters met him once in a street in Sheffield, the only time I ever saw him, and he accosted us. "Well my dears, are you praying this morning? are you happy in the love of Jesus? gave us some good advice, and passed on."

One instance more may be mentioned. Two ladies of my acquaintance, then recently come to Sheffield, were walking in one of the lanes in the suburbs of the

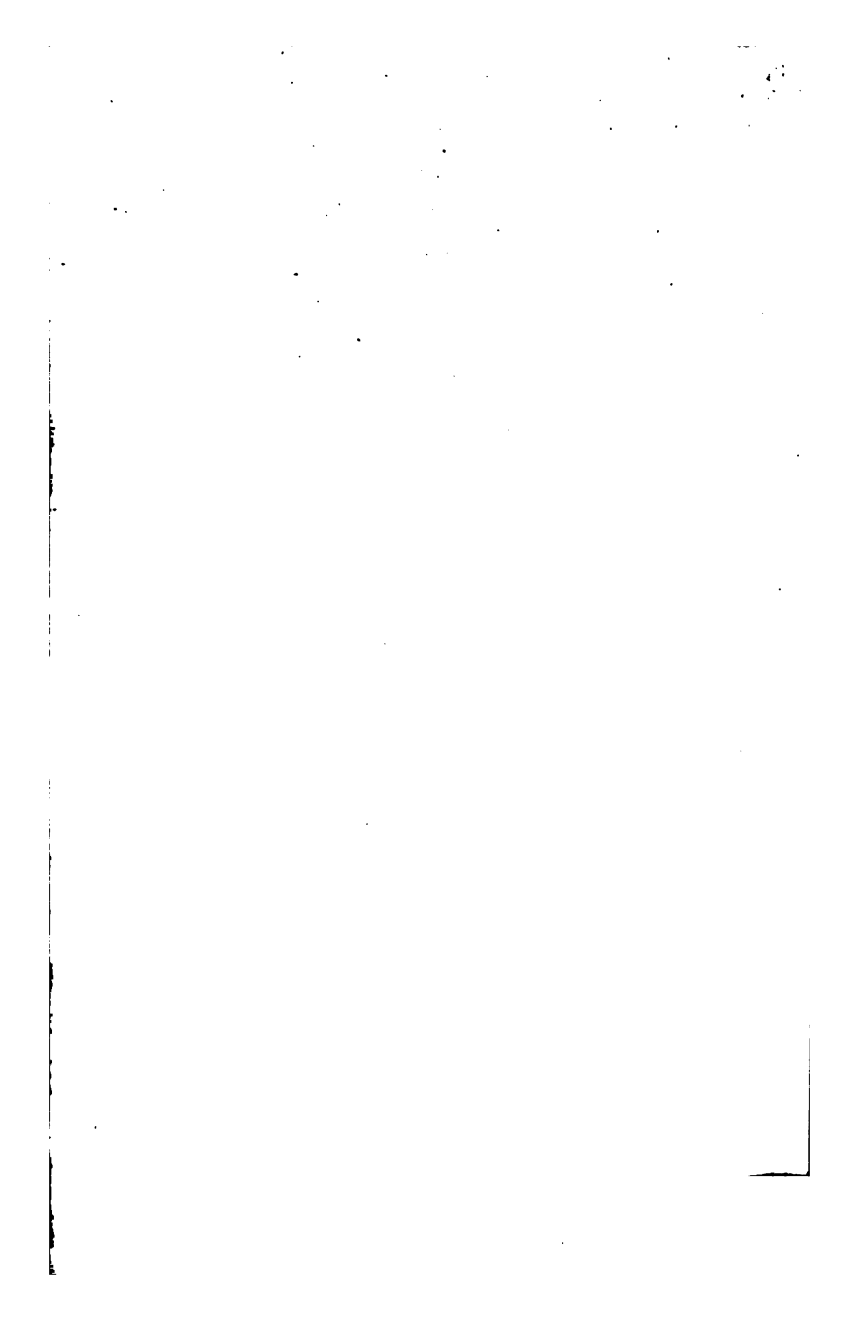
town, when they were met by Mr. Miller. He knew them not, and one had at that time, never seen him. The other had been present at a meeting the night before, in which he had engaged in prayer, and being much struck with his spirit, was speaking of him when he suddenly broke in upon them, and accosting them—“Well, my dears, is it all prayer this morning? Are you lifting up your souls to God for his blessing? Is Jesus all in all? Is he precious?” One answered his inquiries. “Bless the Lord! Bless the Lord!” he exclaimed! “Now seek for a clean heart, my dears, get entirely sanctified. Oh! ‘*the blood of Jesus Christ cleanseth from all sin.*’” Then speaking of his experience, he exclaimed, “Good morning, get to your knees, my dears.” Being impressed by his manner and address, they turned round to look after a form so lovely; when at a short distance, they beheld him stopping a servant maid who was bustling up the road, apparently, on an errand, with a jug in her hand. What passed could not be heard, but after a parley of two or three minutes, the girl was seen moving off, and as soon as she had got clear of her instructor, she gathered up her apron, and wiped her tears. Those tears, it is to be hoped, were tears of godly sorrow.

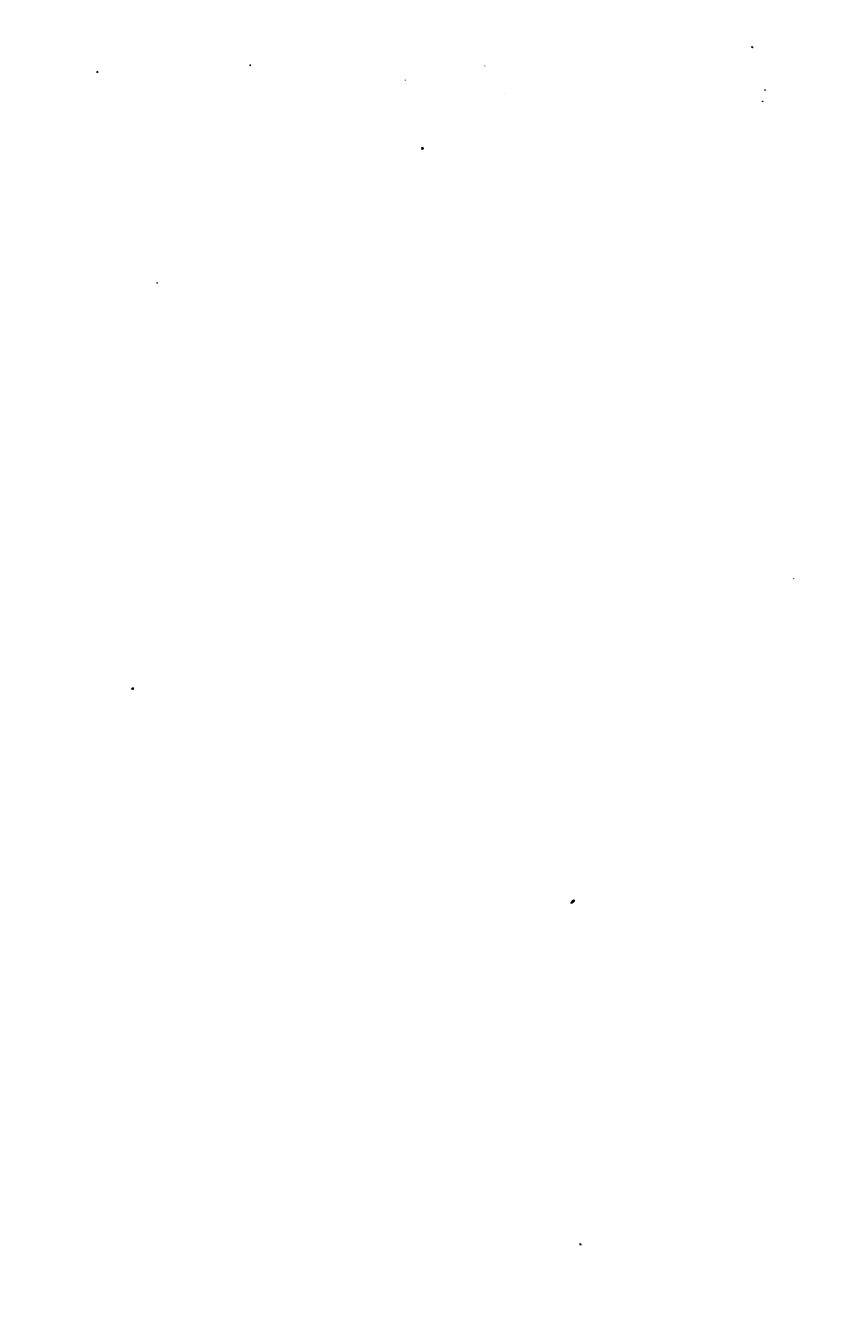
In this manner, this blessed and holy man employed the remnant of his strength and life. Every thing bespoke him the man of God. He maintained a dignified, ministerial aspect. But it was not this which so much distinguished him. It was something analogous to the glory which shone on the face of Moses when he descended from the mount. A spiritual halo surrounded his fine and beautiful features, whilst only words of holiness and love flowed from his hallowed and sanctified lips.

The last affliction of Mr. Miller was of short duration ; and neither disease nor death had much to do in bringing him to the grave. His strength was completely gone, and death, in his case, was only ceasing to live. He manifested his accustomed resignation, trust in God, holy affections, and triumphant faith. His expressions were those of triumph and joy. Whether the circumstances indicated the ruling passion strong in death, or was founded in reality, it is difficult to determine, but he informed his friends that he constantly heard heavenly and angelic music in the night season. This is a mystery which no one can solve, but it is an undoubted and well-attested fact, that pious persons have thought they held some high and ineffable intercourse with the spiritual world, on their near approach to its confines. This is not irrational or contradictory, though, of course, it is a subject lying beyond the reach of human knowledge and observation. However, in the case of Mr. Miller, the imagination, or fact, whichever may be true, indicated the joy and happiness of his soul. The music in question, if not from heaven, and poured forth by angelic powers, dwelt in his own heart, and was not less ethereal and divine on that account.

On the visits of his friends, Mr. Miller manifested an entire resignation to the will of God, no regret at the prospect of leaving the world, and a rapturous anticipation of that unsullied glory, in which by faith he had so long expatiated. He departed this life at Sheffield, November 12, 1839, aged seventy-three years.

W. B.
3-
12





Vertical text or markings along the left edge of the page, possibly a page number or header.

